THE THRESHOLD

OF THE

THE CATHOLIC CHURCH.

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CATHOLIC CHURCH.

A COURSE OF PLAIN INSTRUCTIONS FOR THOSE ENTERING HER COMMUNION.

BY

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With a Preface

BY THE

RIGHT REV. MONSIGNOR CAPEL.

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PREFACE.

THE numerous conversions of late years to the Catholic Church in this country have given rise among some Catholics to the idea that the return of England to the Ancient Faith is imminent. In confirmation of this it is urged that there has been a rapid increase in the number of our clergy, of the religious orders, of Church fabrics, of schools, and of new missions. It is further contended that, while bitter prejudice against our Faith is disappearing from the minds of our countrymen, an intelligent and earnest spirit of enquiry about our doctrines is abroad. All indicating, say these sanguine believers, the fast approaching submission of England to the See of S. Peter. Fondly do I desire this were so; but if I read the signs of the times aright, I cannot but conclude that the conver-

sion of England is yet far off. The Church in this country is indeed striking her roots deeply into the soil, and spreading her branches, day by day, in every direction. She is laying her foundations sure, but it is for a structure to be built in times to come.

The experience of the past appears to me to bear this out. For it may be fairly questioned whether, in proportion to the population, the Catholic Body has numerically increased within the past twenty years. It is the opinion of many of the older and more experienced of the clergy throughout the country that the losses we have sustained by our former want of elementary schools, by mixed marriages, and by the fewness of our priests and missions, have scarcely been compensated for by the number of converts.

And, assuredly, when we look to the state of religious thought in the marvellously diversified sects which surround us, there is still more reason for doubting the immediate conversion of England. It is certain the High Church party is preparing thousands whom we could never reach, for submission to the Church. To the High Church clergy is due the honour of carefully administering the Sacrament of Baptism, of teaching more accurately the doctrines of

the Incarnation, of Grace, of Justification, and diffusing a confused knowledge of the Real Presence and the Eucharistic Sacrifice; and of spreading a deeper life of daily devotion among their people. Their followers are steadily increasing, and spreading throughout the land. We wish them God speed; for they are breaking down prejudices, and unwittingly bringing back our countrymen to "the faith once delivered to the Saints." But the most ordinary observer may perceive that a stream from Protestantism is running in the very contrary direction. Private judgment, with its natural product, division of opinion, is finally refusing to accept any definite dogmatic truth. Article after article of the Christian Faith is questioned by those who would limit the field of revelation to the capability of reason. It is painfully evident this movement towards Rationalism and Infidelity is making a progress that far exceeds that of the High Church party. It has on its side some of the most prominent of our men of science; it is upheld by able writers, in the daily press and the reviews; it is congenial to the minds of those who would subvert all authority, and upturn the foundation of Christian society.

I fear our country will not return to the Faith till Rationalism and Infidelity have produced sad havoc. The victory of the Church will be after a long and arduous struggle with indifference, materialism, and non-belief. That we may at no distant period receive large accessions from the English Communion is, I think, patent; but this is the limit of reasonable hope.

Heretofore it would seem that the justice of God has exacted reparation through individual conversions for the sin of schism and heresy committed three centuries ago. Even when clergymen of undoubted learning and influence have joined the Church, few of those who hung upon them for spiritual ministrations have immediately followed their steps. Yet there are indications that we are on the eve of a new phase in the progress of Catholicism in the country. Catholic principles are now brought prominently forward in the various discussions concerning our political rights; there is an anxiety in the public mind to know more of our doings; there are but few families of importance that do not number in their immediate circle of friends one or more converts; the divisions and contentions in the Established Church, and the rising tide

of Rationalism, make men look Romewards for peace and safety. It is therefore not unreasonable, on the ground of these facts, to hope that very soon, not only individuals, but whole families and congregations may submit to the See of S. Peter. For such emergencies we ought to be ready. Our parochial arrangements should be well organised, so that our own people may not suffer by a large influx of neophytes. It is our duty to be conversant with the best means (1) of preparing persons to enter the Church, and (2) of directing them when they have entered the One Fold.

1. To win our countrymen to the Faith we must be instant, in season and out of season, in preaching the Word of God. Neither acrimonious assertions, nor the sorry arm of ridicule will avail. The time for controversy is likewise past. The light radiated by Truth will necessarily dissipate ignorance, error, and prejudice. We may well afford to leave the din of controversy to the contending parties in the Anglican Communion. It is for us to give clear and precise statements of our doctrines, supporting them by appropriate proofs, and illustrating them by history and science. This may be done most effectually in catechetical instructions, and short dogmatic sermons.

We need not fear the monotony of repetition. Deep-seated prejudices can only be destroyed by frequent repetition of the Truth.

I would strongly urge that great care should be taken, not only to explain our doctrines, but also to describe our life of devotion. Men's hearts have to be converted, as well as their heads; and it will be found, again and again, that the Church's means of sanctification will attract even more than the definiteness of her doctrines. Experience teaches that instructions embodying a certain portion of doctrine applied to daily life and to individual character, are more fruitful than any other kind of preaching in drawing men into the Church.

Conversions vary as much as do the features of individuals. No two persons seem to be led to the Fold of Christ in precisely the same way. Each submission to the Church is a conquest of God's grace, an exercise of His supreme goodness towards the individual—a work begun, nurtured, and completed by Him. We priests are but His ministers, and instruments of His will. It is not for us, anxiously as we may wish it, to determine *when*, or under *what set of circumstances*, the gift of faith is to be given. Our duty is

to watch for the moment of grace; to aid in removing whatever might be an obstacle to the reception of Faith; and to prepare the soul for this priceless gift.

It is for us to proclaim to those who wish to join the Church, the need of earnest prayer for light and strength, and of contrition for past sin, so that the mind may be purified to accept truth. Besides, we are bound to see that all are properly instructed before they make their submission to Holy Church. For such submission it is not necessary to know *explicitly* the whole of the Articles of Faith; but it is incumbent that none be admitted to the Fold of Christ who do not firmly hold and declare the Roman Church, ruled by the successor of S. Peter, to be God's whole and sole appointed Teacher of the Gospel in our days. However familiar persons may be with our doctrines, or however much they may like and believe our dogmas, without holding this the fundamental truth of Catholicism, they should never be allowed to join the Church. On the other hand, the moment it is apprehended, there need be, so far as the preparation of head is concerned, but little delay about the abjuration.

The books I have found most useful to put into the hands of honest enquirers, are these:—

(*a*) *For High Churchmen.*—Wilberforce's Principles of Church Authority; Newman's Anglican Difficulties; Allies' See of S. Peter; Humphrey's Divine Teacher; Knox's Treatise on Infallibility; Bottalla's Supremacy of S. Peter; Dom Raynal's Ordinal of Edward VI.

(*b*) *For Low Churchmen and Dissenters.*—Milner's End of Controversy; Cardinal Wiseman's Lectures on Catholic Doctrines; Hay's Sincere Christian; Sweeney's Lectures on Catholic Faith and Practice; Oakeley's Bible and the Church; Stone's Invitation Heeded.

(*c*) *For Broad Churchmen.*—Archbishop Manning's Grounds of Faith; Sweeney's Grounds of Faith; Les Dogmes Catholiques, par Laforet; Les Etudes sur le Christianisme, par Nicolas; Perry's Exercise of Faith impossible out of the Catholic Church; and De Ravignan's Conferences.

(*d*) For those who cannot devote very much time to reading, I have found the following of much use:—Challoner's Catholic Christian Instructed; A Protestant converted by her Bible and Prayer Book; The Sure Way to find out the True Religion; What do Catholics really Believe?

Pye's Claims of the Catholic Church; Challoner's Grounds of Catholic Doctrine.

II.—Our pastoral care does not end with the submission of persons to the Church. Rather we may say it has only then begun. There is the preparation to be made for the reception of the Sacraments; the neophyte has to be instructed and directed in prayer, and in the use of devotions; the mind has to be trained to habitual obedience to the Church in matters of religion, and familiarized with those practices that are pre-eminently Catholic, such as intentions, aspirations, praying for the Holy Souls, visits to the Blessed Sacrament, and the like; indeed, of the greater number of converts, we may without exaggeration say, that their whole spiritual life has to be re-built. There is no part of our ministerial duties more anxious than this. It requires the greatest prudence, the tenderest care, the closest observation, and unless it is commenced immediately after the abjuration, and continued perseveringly for some time, irreparable mischief will ensue.

In the normal course of things, it will be found wiser to allow the new convert to have some days of quiet

preparation and prayer before approaching for the first time the Holy Table. And before Confirmation is received, the principal parts of the Catechism should be carefully studied. At first all attention should be concentrated on the assisting at Mass well, approaching the Sacraments with due dispositions, performing the duty of daily prayer with exactitude, carefully observing the fasts and abstinences of the Church—in a word, teaching the practices of ordinary Catholic life. The "Garden of the Soul" will be found the very best prayer-book that can be used for this purpose. Other works of devotion may be used later, but in the first months after conversion, no safer nor more useful book of prayer can be placed in the hands of the neophyte.

The immediate desire of the newly converted is to join many confraternities, to undertake great bodily severities, to enter religious life. This should be most carefully guarded and restrained. Later it may please God to demand of the soul to walk in higher paths of perfection, but for the moment the new convert should be trained to an ordinary life of piety. Meanwhile, devotion to the Most Holy Sacrament should be cultivated with great care. From it will naturally flow a tender devotion to Mary, the Mother of God.

In the way of doctrinal instruction, I have ever tried to make those whom I have received into the Church master the little Catechism of Christian Doctrine, used with the approbation of the Bishops in this country. To this I have added the admirable little book, Perry's "Full Course of Instruction," and the "Catechism of the Council of Trent." These I have found ample for an *after* and *complete* course of instruction.

But ever since I have been thrown into the work of conversions, I have felt the greatest need of a manual, containing in moderate compass an intelligent and systematic explanation of the chief doctrines and practices of the Church. Such a book the Rev. J. B. Bagshawe has now written, under the happy title of the "Threshold of the Church." It is drawn up with the judicious experience of one who has appreciated the difficulties of new converts. I doubt not but it will be an invaluable aid to all who enter the Church.

And should this little work find its way to the homes of those who, bewildered by the sight of the Establishment torn by dissensions and surrounded by sects, nevertheless think it their duty to remain there,

trying to infuse Catholic Truth into the Anglican Communion, to these would I say, you will ever be tossed to and fro, and carried about by every wind of doctrine, unless you submit to that Divine Authority established by God. You may believe in your sacraments, and in the separate truths of Christianity; you may render obedience to individual clergymen, while you refuse it to your bishop; in all this you are but acting on the Protestant principle of Private Judgment; you but exercise it over the wider field of Bible, Prayer Book, and the History of the First Six Centuries. To have a real participation in the life of the Church, and a secure foundation for your faith, I say to you in the earnest words of S. Augustine to the Donatists:—"Come, brethren, if you wish to be inserted in the vine; for we grieve when we see you lie thus cut off from it. Number the Bishops from the very chair of S. Peter, and in that list of Fathers, see what has been the succession. This is the rock against which the proud gates of Hell do not prevail."—(Ps. c Don. S. Aug. ix. 7.)

T. J. CAPEL.

Lent, 1873.
Cedar Villa, Kensington.

INTRODUCTION.

THE object of this course is to collect together into one book all the instruction needed by converts. What it contains may easily be found in other books; but I do not know any *one* which treats of all the subjects that require explanation.

The plan of it is this:—The First Part contains five Instructions. In these is given shortly all the teaching which a convert would ordinarily require before being received into the Church. The Second Part has also five Instructions. These are to give the explanation of all the things which a new convert will wish to understand, and which are necessary for the proper performance of the religious duties of a good Catholic.

There are necessarily many things which at first appear strange to one entering into the Church. I have endeavoured to treat of these as simply and familiarly as I can, and at the same time to enter into practical details, which are not commonly found in books.

I have made the course of Instructions resemble as much as possible the oral teaching which a priest would give to a convert of reasonably good education; first, before receiving him into the Church, and, secondly, before admitting him to Holy Communion.

I hope this may sufficiently account for any abruptness and familiarity which may appear in the style.

I have introduced many things which are not necessary for all converts, and which will not be interesting to some; as, for instance, the rather minute explanation of Vespers in the Fourth Instruction of the Second Part. It is easy, however, to pass over what is not wanted.

I have put into an Appendix three subjects of which I thought it desirable to treat, but which did not come into the course of Instructions.

RICHMOND,
October, 1872.

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THE THRESHOLD

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THE CATHOLIC CHURCH.

PART I.

INSTRUCTION I.

ON THE GREAT TRUTHS OF FAITH.

THE *principle* of the Catholic Faith.—The chief Truths to be believed.—The Sign of the Cross.—The Unity and Trinity of God.—The importance of the Knowledge of God.—The Incarnation and Death of our Saviour.—Errors of Arius, Nestorius, and Eutyches.—Importance of Meditation on our Lord's Life and Death.—The Four Last Things: Death—the General and Particular Judgments—Hell—Heaven—Purgatory.—The Church suffering.—Prayers for the Dead.

I MUST begin my course of Instruction by pointing out the great difference there is between the Catholic Religion and any kind of Protestantism. Some Protestants appear to approach very near to the Catholic Church; but, in principle, they are all equally far off.

The Protestant notion is that it is each one's business to find out his own religion: that is to say, that he must judge for himself what doctrines are most consistent with reason and the Holy Scriptures; or that he must follow the teaching of the clergyman whose views best commend themselves to his judgment.

Catholics, on the contrary, believe that God has established an authority upon earth which all men must obey, and that faith is necessarily an obedience. Our Lord says, "Unless you become as little children you shall not enter into the kingdom of Heaven." This implies that men are to be ready to give up their own opinions, and follow the teaching of whatever authority He has appointed if they would be saved.

We do not mean by this that poor and uneducated people are to listen without questioning to the teaching of their priests, because they are unlearned, and know no better; but we mean that all classes, rich and poor, learned and ignorant, priests and laity, must equally submit to the authority of the Church in all that concerns their salvation. There is not one law for the learned, and another for the ignorant. The most learned man in the world must, in this matter, submit his judgment precisely as a little child would do. He may use all his learning to find out the true church; but, when he has found it, he must put all his books on one side, and ask to be taught, and believe what he is told on the authority of the Church, just as a child would do. If he has not humility enough to do this, he can never be a Catholic. If he were to become one,

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he would probably very soon leave the Church, and certainly never be happy in it.

There are two ways in which a man may try to be a Catholic.

He may study all the doctrines of the Church, and make up his mind that they are all reasonable and consistent with the Holy Scriptures, and so he may believe them all, and become a Catholic. This is one way,—and the wrong way.

On the other hand, he may, by God's grace, become convinced that God has appointed the Holy Church as his guide, and so be willing to accept and believe all she teaches, because it comes to him on the authority of God, and therefore *must* be true; not because he himself sees *how* or *why* it is true.

This is the right way, and the only one by which we can hope to get "joy and peace in believing." (Rom. xv. 13.)

You see, then, that there is a great difference in principle between Catholics and Protestants in the very idea and foundation of their faith.

In short, it comes to this. We have a most difficult road to find. One party of travellers says, "There is a guide appointed to show us the way; a guide on whom we may implicitly rely. All we have to do is, diligently and patiently to follow his direction." The other party says: "No, we have no guide, and we want no guide. Let each man find his way as best he can by his own judgment, and by consulting such books and maps as he can get." Is it wonderful that these

last should soon be seen pursuing a thousand different paths? Is it wonderful that they have "gone astray, every one hath turned aside unto his own way." (Isaias liii. 6.)

Once more, then, you have to understand that people who are out of the Catholic Church may use all their reasoning powers to make sure which *is* the authority God has given to men, before they submit to it, and indeed they are bound to do so; but, when once they are convinced of the authority of this guide, they must give up all further arguing, and "become as little children," willing to be taught, and ready to obey.

After laying down this general principle, the next question is, What are the chief things which the Church teaches?

It will be convenient to treat of them in the following order:—

1. The Unity and Trinity of God;
2. The Incarnation and Death of our Saviour;
3. The four last things: Death, Judgment, Hell, Heaven;
4. The testimony and authority of the Catholic Church;
5. The use of prayer and the sacraments.

Under these heads come most of the things which you will require to know. I will first speak shortly of those great truths about which there is no controversy between Catholics and Protestants; and then, more in detail, of those about which you may desire instruction.

To begin with: What is the sign of the Cross? and what is its use? It is that external representation of the Cross of Christ which has been the distinguishing mark of Christians since the time of our Lord. We read in the Holy Scriptures of the "sign of the Son of man." "And then shall appear the sign of the Son of man in heaven." (S. Matt. xxiv. 30.) The Christian Church has always considered this sign of the Son of man to be the sign of the cross. This sign is the profession of our faith, and in it we ought to glory. S. Paul says: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." (Gal. vi. 14.) S. Cyril of Jerusalem, in the fourth century, uses these words: "Let us not, therefore, be ashamed of the cross of Christ; but even though another hide it, do thou openly seal it on thy brow, that the devils, beholding that royal sign, may flee far away trembling. But make thou this sign when thou eatest and drinkest, sittest or liest down, risest up, speakest, walkest: in a word, on every occasion; for He who was here crucified is above in the heavens." (Catech. iv.)

This holy sign is still in constant use in the Catholic Church. It is commonly made in the following manner. You put the middle finger of your right hand to your forehead, and say: "In the name of the Father;" then you move it to just below your breast, and say: "and of the Son;" then to your left shoulder, with the words: "and of the Holy;" and after that to your right shoulder, saying: "Ghost. Amen."

The use of this sign is to remind us of the two first

and most important mysteries of the faith. It not only reminds us, but gives us a ready way of professing our belief in them.

The words we say, "In the name of the Father and of the Son, and of the Holy Ghost," put us in mind of the Blessed Trinity.

The shape which we mark on ourselves reminds us of the Incarnation and Death of our Saviour.

1. The "Unity and Trinity of God" means that there is only one, true, supreme, living God, the Maker and Lord of all things, and in this One God there are Three Persons.

These Three Persons—the Father, the First Person; the Son, the Second Person; the Holy Ghost, the Third Person—are all really distinct, and yet there is only One God.

These Three Persons are equal in all perfections. "And in this Trinity there is nothing before or after, greater or less, but all three Persons are co-eternal and equal to each other," to use the words of the Athanasian Creed.

But how can this be? We do not know. It is one of the secrets of God's own nature which he tells us, and which we are bound to believe because He tells it us, though we are utterly unable to understand it.

Now it is well for me here to remark that the knowledge of God—the thought about God—is the beginning and foundation of all religion. "The fear of the Lord is the beginning of wisdom." "This is life eternal, to know Thee, the only True God, and Jesus

Christ, whom Thou hast sent." (S. John xvii. 3.) Let me explain this.

A man has got his mind very full of the notion of God. He thinks of the boundless greatness of God, compared to which he himself is as a grain of sand to the Universe. He thinks of the infinite wisdom of God, seeing at once all things—things past, present, and to come; things hidden as easily as things manifest—and compares it with his own stumbling reason. He thinks of God's presence everywhere, from which there is no escape. "If I ascend into heaven, Thou art there: if I descend into hell, Thou art present." And lastly, he has in his mind a great reverence for God and for all things belonging to Him, and a sense of his responsibility to God for all his actions. Such a man as this finds no difficulty in religion. The mysteries of his faith seem quite reasonable and natural to him; they are consistent with the idea of God which is familiar to him. The things required of him in the service of God are just what he is prepared to give. If he is not a Catholic, should the Catholic religion ever be put in his way, so as to give him a chance of knowing it, he will be in a good disposition to embrace it.

On the other hand, if a man has not in his heart much real thought of God or reverence for Him, you may be sure that his religion rests on a very slight foundation. It is like the house built on the sand; whatever external appearance of solidity it may have, it is in danger of falling in the first trial. "And the

rains fell, and the floods came, and the winds blew and beat upon that house, and it fell." (S. Matt. vii. 27.)

You must take care, therefore, to train yourself to a deep sense of the presence of God, and of your responsibility to Him. Think a great deal of His infinite perfections and unlimited empire over all His creatures, and of the boundless reverence and homage due to Him from the whole of His creation, and carefully abstain from the slightest wilful irreverence in thought or word. It is too common a thing to hear Christians speak of God in a slighting, careless, irreverent manner, as if He were one like themselves, whose laws and providence they were fully at liberty to discuss. This tone of mind is a great danger, which you must do your best to avoid.

We now come to the second thing to be remembered. This, too, is brought into our minds every time we make the sign of the cross. It is "The Incarnation and Death of our Saviour."

It means that God the Son—the Second Person of the Blessed Trinity, who was always God, equal to the Father and the Holy Ghost—took to Himself our human nature, and became man as well as God.

The Catechism says of the Incarnation—"It means that God the Son took flesh and was made man by the power of the Holy Ghost in the womb of the Blessed Virgin Mary, without having any man for His father." He was true God, and at the same time true man, that is to say, He had a body and a soul, and a will like ours, and was like us in all things except sin.

"For we have not a high priest who cannot have compassion on our infirmities; but one tempted in all things, like as we are, without sin." (Heb. iv. 15.) He was born in the stable at Bethlehem, and was called Jesus; and after He had lived thirty-three years on earth, He died upon the Cross on Mount Calvary for our salvation.

S. Paul says of Him—"Who, being in the form of God, thought it not robbery to be equal with God; but debased Himself, taking the form of a servant, being made in the likeness of man, and in habit found as a man." (Phil. ii. 6.)

Our Saviour then has two natures—the nature of God and the nature of man; but these natures are joined together in one Person, by what is called the "Hypostatic Union." By this we mean, that as in ourselves, a body and a soul are not *two* persons, but *one* person; so the Divine nature and the human nature of our Lord are also only One Person. "For as a rational soul and flesh are one man, so God and man are one Christ." (Athanasian Creed.)

When our blessed Saviour was living on earth, He constantly showed these two natures in the different things that he did and suffered.

When He raised the dead to life, and cured the sick, and worked other miracles, He showed His Divine power over the laws of nature. So that "Men wondered, saying: What manner of man is this, for the winds and the sea obey Him?"

At the very same time, he showed that He had a

real human nature. He was born, He was hungry and thirsty, and tired, and at last He suffered and died upon the Cross.

The reality of these two natures, and their union in the One Person of our Lord is the groundwork of the whole mystery of redemption. It has, therefore, been the special office of the Church to guard these truths from the attacks of error. Very early the Arian heresy arose. Arius denied the divinity of our Lord, by saying that, though He was called God, He was not really God, of the same nature with God the Father. When this heresy had been condemned at the first general council, held at Nicæa, another error was taught, which came to the same result in another way. Nestorius declared that there were two persons in Christ, a Divine person and a human person, and that it was only the human person that suffered for us, and hence that the B. Virgin Mary ought not to be called the Mother of God, because she was the mother of the human person only. When this error had been condemned, a heresy sprung up which *appeared* to be exactly the contrary. The Eutychians taught that in Christ not only was there only one person, but only one nature; that is, that our Lord was really God, but not really man, and therefore that His passion and death were not real, but only apparent. This came to exactly the same result as the other errors; it did away with the great truth that God came down into this world and was truly born, and truly suffered for the redemption of men. These same errors have been

continued, in one shape or other, outside the Catholic Church to the present day.

You have to bear in mind, therefore, that from the time of the Incarnation, Christ has been truly God and truly man, and that he will be so for all eternity. Whilst He was on earth bearing reproach and suffering for us, He was that very God by whom "all things were made," (S. John i. 3)—"Upholding all things by the word of His power" (Heb. i. 3); and now, when He is glorified, and sits at the right hand of the Father, He is just as truly the Son of Man, as when He was born in the stable at Bethlehem. "Every spirit that dissolveth Jesus is not of God; and this is Antichrist of whom you have heard, that he cometh, and he is now already in the world." (1 S. John iv. 3.)

I must here speak of the importance of knowing the history of our Saviour, His life and death, His miracles and His testimony.

"Christian" means follower of Christ. If you know know nothing about Christ, and will not take the trouble to learn, you do not deserve to be called a Christian. The Catechism tells us about His Life and Passion, in the explanation of the 2nd, 3rd, 4th, 5th, 6th, and 7th articles of the Creed.

In the devotions of the Rosary and the Stations,* the events of our Lord's life and death are constantly put before us; and if you would be a good Christian,

* For account of these Devotions, see pages 204—206.

you must make them the subject of frequent meditation.

I will now go on to the consideration of the "Four last things:" Death, Judgment, Hell, and Heaven.

It is quite necessary to understand the Catholic faith about these things, and in practice to keep them constantly in mind, if you would save your soul.

S. Paul says, "he that cometh to God must believe that He is, and is a rewarder to them that seek Him." (Heb. xi. 6.) And in the Book of Ecclesiasticus, it is said: "In all thy works remember thy last end, and thou shalt never sin." (Ecclus. vii. 40.)

The first of these "last things" is death. "It is appointed unto men once to die, and after this the judgment." (Heb. ix. 27.) We know very well that we all have to die, and that the time of our death is quite uncertain. Our Lord says: "Behold, I come as a thief. Blessed is he that watches." (Apoc. xvi. 15.)

And "after this the judgment." You have heard of the day of judgment—the "great and terrible day of the Lord," as it is called; "and then you shall see the sign of the Son of Man coming in a cloud, with great power and majesty." And S. John says: "I saw the dead, great and small, standing in the presence of the throne, and the books were opened: and another book was opened, which is the book of life: and the dead were judged by those things which were written in the books, according to their works." (Apoc. xx. 12.) "In a moment, in the twinkling of an eye, at the last trum-

pet; for the trumpet shall sound, and the dead shall rise again incorruptible; and we shall be changed. For this corruptible must put on incorruption; and this mortal must put on immortality." (1 Cor. xv. 52.)

All generations of men, from Adam down to the last of the human race, will have to appear at this great Judgment. All their thoughts, words, and deeds, evil and good, will be made manifest, and an irrevocable sentence will be pronounced according to them. At this general Judgment, our Lord Jesus Christ will be glorified. At His first coming, He bore persecution and reproach from men; at His second, He will be exalted before all creation, as the Judge of the living and the dead, and as the Saviour of the world. All those who are saved, will have to thank Him alone for their redemption, and will say: "Thou art worthy, O Lord, to take the book, and to open the seals thereof; because thou wast slain; and hast redeemed us to God in thy blood out of every tribe, and tongue, and people, and nation." (Apoc. v. 9.)

Moreover, the dealings of God with men will be made manifest,—according to the words of the Psalm: "That thou mayest be justified in thy words, and mayest overcome when thou art judged." (Psalm l. 6.) There are many things now which we are quite unable to understand. We "see in a glass in a dark manner." (1 Cor. xiii. 12.) When we consider the different degrees of knowledge, the different opportunities and graces given to men; and again, the temptations and difficulties which many have to surmount, we are bewildered if

we attempt to account for God's dealings with His creatures. All those, to whom He has given understanding and free will, must in some way have their day of trial, just as Adam and Eve had theirs in Paradise; and we know that God will deal with each one of them with Infinite mercy and Infinite justice. How this will be, we cannot understand. We must therefore not "judge before the time, until the Lord come, who both will bring to light the hidden things of darkness; and will make manifest the counsels of hearts." (1 Cor. iv. 5.)

But when will this day of Judgment be? We do not know. It may be hundreds of years to come. When the apostles asked our Lord about the future, He said to them: "It is not for you to know the times or moments which the Father hath put in His own power." This is a lesson we ought all to take to ourselves. We cannot therefore say when the general judgment will come; but there is *another* judgment which more immediately concerns us, and this is called the "Particular Judgment." For this, you will not have to wait very long. As soon as ever you are dead —before your friends have done mourning over you— your soul will go into the presence of our Lord Jesus Christ, the Judge of the living and the dead. You will have to answer to Him for all your sins; for every thought, word, and deed of your life; and on the sentence, which He then pronounces, depends the whole of eternity.

In whatever state your soul is found at the hour of

your death, you will remain for ever. This life is the time of change; but when eternity begins, there can be no further changing. "If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be." (Eccles. xi. 3.)

Supposing that, when you die, you are in the friendship of God; then, you will remain in His love for ever. But if you are unhappy enough to die in a state of rebellion against God, that is, in unforgiven mortal sin, then there is no hope of ever being reconciled to Him.

The five foolish virgins, in the parable, came to the door, and said, "Lord, Lord, open to us;" but it was shut, and never to be opened. And the Lord said, "Amen, I say to you, I know you not." If we are not ready when God calls us, our fault cannot afterwards be remedied.

And what will then follow? Hell. He will say to the wicked, "Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels" (S. Matt. xxv. 41), and the Holy Scriptures concludes with these words, "and these shall go into everlasting punishment, and the just into life everlasting."

The punishment of sin will bear some sort of proportion to the Infinite Majesty of God, which is outraged by it, and will last for ever. "Out of hell there is no redemption." "And the smoke of their torments shall ascend up for ever and ever; neither have they

rest day nor night who have adored the beast, and his image." (Apoc. xiv. 11.)

This is a fearful truth, but when once we know that God has revealed it, all we have to do is to believe it, and to remember that "His ways are not as our ways," and that it is "a fearful thing to fall into the hands of the Living God."

But in proportion to the severity of God's justice is the greatness of His mercy.

If we are found faithful and ready, like the wise virgins, with our lamps burning in our hands, then God is "our reward exceeding great." He will say to the just, "Come, ye blessed of my Father, possess you the kingdom which is prepared for you." (S. Matt. xxv. 34.) "The just shall go into life everlasting," and "God shall wipe away all tears from their eyes, and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more." (Apoc. xxi. 4.)

This reward which God promises to us, is beyond all we can imagine. "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive what God hath prepared for them that love Him." (1 Cor. ii. 9.) This great reward is everlasting. We shall never cease to enjoy it, and never grow tired of it.

But now I come to speak of a part of the Catholic faith which Protestants do not at all understand. It is this. The just indeed receive their judgment of eternal happiness at once, and for ever, when they are

judged immediately after their death. It does not follow, however, that they immediately enter into possession of this happiness.

Very often, perhaps generally, the justice of God requires that they should suffer for a time. This state of suffering, in which the good are detained, is called Purgatory. The Catechism describes it as "a middle state of souls suffering for a time on account of their sins."

Without knowing this doctrine, it would be difficult to understand the strict justice of God, by which He "renders to every man according to his works."

It often happens that men lead wicked lives for years, and then, at the last, are converted. How can they be punished for all the evil they have committed? Some, no doubt, make atonement for their sins in this world, but many do not. If there were no place of punishment in the next world, even for those who have repented, how could it be true that God holds us accountable for every action of our lives, and rewards us according to them?

The souls of the dead go to Purgatory for two reasons.

First, when they have committed great sins. They have repented of them, and so been saved from hell fire for the sake of the Passion of Christ, but they have done nothing to satisfy God's justice.

Secondly, they are punished for venial sins* which have never been forgiven in this life. They might

* See page 73.

easily have obtained God's pardon, but, through laziness or want of good disposition, they never did so.

Protestants have a notion that the doctrine of Purgatory interferes with our belief in the all-sufficiency of the atonement offered by our Lord. This is not so. We believe that the merits of Christ's precious Blood are more than enough to purchase the pardon of all sins, and the salvation of all sinners. We may have to suffer in Purgatory, however, not from any deficiency in our Lord's merits, but because we have not availed ourselves of them. S. Paul says, "Other foundation no man can lay but that which is laid, which is Christ Jesus. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be manifest, for the day of the Lord shall declare it, because it shall be revealed in fire, and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work burn, he shall suffer loss; but he himself shall be saved yet so as by fire." (1 Cor. iii. 11.)

Here we have the complete and perfect foundation, and the imperfect work built upon it, and God trying, purifying, and perfecting the work by fire. This seems to correspond very accurately with what the Church teaches us about Purgatory.

Protestants also fancy that the doctrine of Purgatory makes the judgment of God less final and conclusive. As I said before, however, the Church teaches us that the sentence pronounced at the particular judg-

ment is *absolutely* final, although it may not at once be fully carried into effect.

One consequence of the doctrine of Purgatory is the practice of praying for the dead.

The souls of the faithful departed, although suffering for a time, are still the friends of God, for ever established in His love, and are our brethren. As such, they form one division of the Church—the Church suffering—and by the "Communion of Saints" are united to the Church triumphant in Heaven, and the Church militant upon earth. These parts of the Church, although externally separated, are united by an intercommunion of prayer. Just as it is the will of God that those on earth should pray for one another, and that the prayers of some should be the means by which graces are bestowed on others, so it is His will that those on earth should pray for their brethren departed, and endeavour by their devotion, and the offering of the Holy Sacrifice, to pay some part of that debt which remains due to the justice of God.

What the Church teaches about Purgatory may be well illustrated by the account given in the book of Machabees. We read how, when some of his men had been slain, the valiant Judas, "making a gathering, sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection, (for if he had not hoped that they that were slain would rise again, it would have seemed superfluous and vain to pray for the dead), and because he considered that they

who had fallen asleep with godliness, had great grace laid up for them. It is therefore a holy and wholesome thought to pray for the dead, that they may be loosed from sins." (2 Mach. xii. 43.)

The souls of the faithful departed are often spoken of as the "Holy Souls," and the Catholic Church urges her children to be earnest in prayer for them at all times, and especially in the month of November, when they are particularly commemorated. I shall have occasion to say a little more on this subject when I have to speak of Indulgences.*

* See page 230.

INSTRUCTION II.

ON THE TESTIMONY AND AUTHORITY OF THE CHURCH.

Importance of the Controversy.—How Christ communicated His Religion to men.—Authority of the Church the Foundation of Faith.—Results of leaving the true Foundation.—The Testimony of the Church.—Its authority.—This authority infallible.—Speaks in its own way, and according to its own constitution.—Defines its own limits.—The Church an organized body.—The Teaching Church.—The Hearing Church.—Necessity of a Centre of Union.—The Pope.—His office.—How Christ made St. Peter the head of His Church.—The Bishop of Rome the one claimant to St. Peter's authority.—The Church a fold, not a constitutional monarchy.—Power of order and jurisdiction.—Ranks in the Church.—Marks of the Church.—Need of them.—Unity of Faith and Discipline.—Holiness.—In what sense a mark of the Church.—Catholicity.—Apostolicity.

In this Instruction I shall treat of the "Testimony and Authority of the Catholic Church." This is in reality the one great question on which all controversy turns. When once you are convinced of the Divine Authority of the Church, everything else follows, logically, as a matter of course; whereas, on the other hand, if you are not convinced of this, no discussion of other points can be of any great use.

Our Lord came down on earth to teach men, and to die for them. How did He mean them to know this? How were they to know who He was, what He had done, and what doctrines He had taught? Our Lord might have provided for this in many ways. Our business is to find out which way He did, *in fact*, appoint.

He chose out twelve men—His twelve apostles—and made it their special duty to teach mankind who He was, and what His religion was. He said to them, "You shall receive the power of the Holy Ghost, coming upon you, and you shall be witnesses unto me in Jerusalem, and all Judea, and Samaria, and even to the uttermost part of the earth." (Acts ii. 33.) And again, "Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." (S. Matt. xxviii. 19.) Our Lord, moreover, imposes a corresponding obligation of submission to their teaching authority, when He says, "He that heareth you, heareth me, and he that despiseth you, despiseth me." (S. Luke x 16.) You see, therefore, that the testimony and authority of the apostles, was the one way provided by Christ by which mankind were to learn His faith. The apostles were to be "witnesses," and "teachers," not for the beginning only, but till the "consummation of the world," and there is not a vestige of any other scheme

or plan appointed for communicating a knowledge of the gospel to the world.

In history, too, we find precisely the same thing. Everywhere the faith was in fact taught by the preaching of the apostles and their successors. "And they going forth preached everywhere; the Lord working withal, and confirming the word with signs that followed." (S. Mark xvi. 20.) Wherever the gospel was preached at all, it was preached by men who at any rate *professed* to come with apostolic authority. The very idea of any other way of arriving at a knowledge of Christ was hardly known for hundreds of years after our Saviour's time.

These apostles were the beginning of that great society called the Catholic Church. When they died, others were chosen to fill their places, and to undertake those duties which our Lord had given them to do, *i.e.*, to teach *all* nations, a work not yet completed.

What the apostles and their converts were in the first age, the bishops of the Catholic Church, and the people in communion with them have been in all ages afterwards, and now are.

The Catholic Church of the present day is the same with the Catholic Church made up of the apostles and their followers, and has, as a body, the very same office, and the very same authority which Christ gave to them.

You see, therefore, that if you wish to learn about our Lord, as He intended men to learn, you must go to the Catholic Church for information. If you try to

supply the place of this testimony and authority by anything else whatever, you are certain to be led wrong. The testimony and the authority of the Church are the only true foundation for a knowledge of God's truth.

If people reject these, what can they do for a foundation? They must, of necessity, find something else on which to rest their faith—something which our Lord never intended to be the foundation of His Gospel, and which, therefore, *must* be inadequate for the purpose. What will be the consequence? Fancy to yourself a great house, built on a strong foundation, and then suppose that, in some way or other, the house were to be undermined and the foundation placed there by the builder removed, and sand put in its place. What would happen? It might stand for a little while, and look very stately and imposing, but very soon you would see great cracks running down all the walls, the roof falling in, and ruin beginning. These splits would very soon widen, and in a little while nothing would be left but disconnected walls, and these in time would themselves break up into smaller pieces.

Here you have a very exact picture of what has really happened amongst Protestants. They tried to get rid of the testimony and authority of the Church, and yet to continue to believe in our Lord and His religion; that is, they took out the foundation which He had laid, and yet thought the house would stand. What is the result? Endless divisions, no certainty

5th. The Church only is the judge how far her authority goes. She has power to teach us all those things necessary for the salvation of our souls; but who is to say what those things are? It is simply left to *the Church* to say what is, and what is not necessary. If she tells us that certain things are part of the faith she has to teach, or necessary for this faith, we are bound to believe her. If it were not so, there would be an end of all real teaching.

The Church is not a mere collection of individuals, but an organised body of men. It is indeed called a *body*, because, by the arrangement and distribution of its parts, and the mutual dependence of one part on another, it resembles a human body. S. Paul says, "He gave some apostles, and some prophets, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying" —that is *the building up*—"of the body of Christ." (Eph. iv. 11.)

What is this organisation? First, there must be a division between those commissioned to teach and those whose duty it is to listen. S. Paul says, "Are all apostles? Are all prophets? Are all doctors?" (1 Cor. xii. 29.) The Church, therefore, is divided into the "*Teaching* Church," the successors of the apostles, and those commissioned to assist in their labours; and the "*Hearing* Church," or the faithful generally. Besides this division, there must be a supreme ruling authority. It is impossible to conceive any society of men without *some* ruling authority or

seat of government, or something which corresponds to the head of a living body. In the Catholic Church the Bishop of Rome, the successor of S. Peter, is the ruling authority. He is, by Divine appointment, the Head of the Church, with whom all must be in communion who would be members of the Church. He is the supreme source of authority and jurisdiction, to whom all owe obedience. He is also the supreme teacher of the Church. The "Teaching Church" consists of the Pope and the bishops, with the clergy appointed to assist them; but these bishops and clergy are lawful teachers only so long as they teach united to the Pope and in conformity with him. When the Pope speaks "ex cathedrâ," as it is called—that is, as supreme teacher of the whole Catholic Church—he is infallible.

Very often, on great occasions, the Pope calls together General Councils of the whole Church, that the faith may be taught by all the bishops in union with him; but commonly, decisions rest on his authority only. It does not matter; in either case his voice is equally the teaching of the Catholic Church, and therefore cannot err. This authority comes directly from God, and is not conferred on him by the Church. It is inherited directly from S. Peter, to whom it was given by Christ.

Our Lord gave this supreme authority to S. Peter in three most remarkable figures of speech. He compares the Church, He is about to establish, to a house, and makes S. Peter the foundation of it. "Thou art Peter,

and upon this rock I will build my Church." (S. Matt. xvi. 18.) In a material building, it is the foundation which upholds it, and keeps it together: in a body of men, it is clearly the ruling authority which performs the same office.

Again, He compares His Church to a city, and makes Peter the keeper of the keys, as Chief Magistrate. "And I will give to thee the keys of the kingdom of heaven." (S. Matt. xvi. 19.) This figure also, in a most forcible way, expresses the idea of supreme authority.

Thirdly, He compares His Church to a sheepfold, and again makes Peter the supreme shepherd of it. "Simon, son of John, lovest thou me *more* than these? . . . feed my lambs . . . feed my lambs . . . feed my sheep." (S. John xxi. 15.)

These three figures all point out that a supreme authority is conferred on him, by which he is made leader, ruler, and centre of unity, in that spiritual kingdom which is to be established.

The particular figures also show *how* this is to be. The special attributes given by our Lord to S. Peter are those which of right belonged to Himself. *He* is the "Foundation which is laid." *He* is the "true corner-stone;" again, *He* is the "good Shepherd, who giveth His life for His sheep." *He* it is "that hath the key of David; he that openeth, and no man shutteth; shutteth, and no man openeth." (Apoc. iii. 7.) These titles show how S. Peter, and the Popes his successors, can be the Foundation of the Church,

the shepherds of the flock, the keepers of the keys of heaven; not at all by their own strength or virtue, but simply as the "Vicars," or visible representatives of Him to whom they belong of right. Besides these passages, in which our Lord gives S. Peter this supreme authority in figurative language, we find one in which He lays aside all figure, and entrusts to him a commission to "confirm" his brethren, accompanied by a promise that his "faith shall not fail." This was given at the most solemn moment of His life, just as His Passion was about to commence. "And the Lord said, Simon, Simon, behold Satan hath desired to have *you* that he may sift you as wheat. But I have prayed for *thee* that thy faith fail not; and thou being once converted, confirm thy brethren." (S. Luke xxii. 31.)

You see in what strong and decided terms our Lord established an authority in His Church. Now, compare His words with the facts of after times. Through the long ages of history one claimant to this authority, and only one, has appeared, the Bishop of Rome. His claim is one of the great facts admitted by friend and foe. His claim to supreme authority, as successor of S. Peter, has been from the beginning peremptory, unwavering, and unremitting, and has *confessedly* been admitted by the Church for hundreds of years. The Popes of the first five centuries claimed this authority, when occasion offered, very much in the tone which the present Pope adopts; and their authority was admitted by all the principal patriarchs and bishops of the Church as readily as that of Pope Pius IX. is by the

bishops of the present time.* Can there be, in the nature of things, any more complete or convincing proof of the Divine Right by which the Bishop of Rome claims his supremacy?

So much on the central authority of the Church; but we must further consider the *principle* on which the Church is organised. Our Lord organised it, or gave it a plan of organisation; and however much circumstances and details may vary, the Church must keep to the *plan* on which its Founder established it.

Our Lord Himself tells us, exactly, what was the *principle* or plan on which it was founded. It was not to be a republic, or what men call a "constitutiona monarchy:" it was to be a *fold,* in which the sheep were to be guarded, tended, taught, and fed by the Good Shepherd, and those who had a direct commission from Him. "He shall go in and shall go out, and shall find pasture;" "them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd; he that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber." (S. John x.)

This authority as shepherd was formally and exclusively given by our Lord to His apostles, and especially to S. Peter, the prince of the apostles; and, therefore, from them alone all legitimate authority in the Church is derived.

* See Waterworth's "Faith of Catholics," Allies' "S. Peter, his name and his office."

I said before that the Teaching Church consisted of the Pope and the bishops. I ought, however, to say that there are two sorts of spiritual power in the Church—the power of *order*, and the power of *jurisdiction*. The power of order is that power conveyed by the sacrament of "Holy Orders." This power is possessed equally by all who have been validly ordained, according to the order they may have received. It is personal, and can never be taken from them. The power of "jurisdiction" is that authority or "commission" which was entrusted by our Lord to His apostles, when He said, "As the Father hath sent Me, I also *send* you." (S. John xx. 21.) This power is necessary for the *validity* of some of the sacraments, and for the lawful administration of all. The power of jurisdiction belongs to the Church as a *body*, and is possessed in its fulness only by the head of the Church, and partially by the bishops and priests, *so long only* as they are in communion with him, and act by his delegation or with his sanction. This power does not necessarily go with the power of order. All bishops are equal in order, but *not* in jurisdiction. In the hierarchy of the Church, therefore, we find many ranks, varying with the extent and kind of authority committed to individuals by the head of the Church. Next in rank to the Pope comes the College of Cardinals. These are the princes of the Church, and form the ordinary council of the Pope, and to them is entrusted the duty of choosing a new Pope when the chair of S. Peter falls vacant. With them may be associated, in some degree or other, all

those who have received special powers and offices in the Church.

Next to these we may place the patriarchs, primates, and archbishops, who are invested with authority of some kind over kingdoms or provinces. After these in rank come the bishops or ordinaries, the immediate shepherds of each flock.

Every bishop, when he has been confirmed by the Pope, so long as he remains in communion with him, is the source of ecclesiastical jurisdiction in his own diocese. No priest can lawfully teach or administer the sacraments there without authority from him, unless by special power from the Pope, who is the bishop of the whole Church.

From this short sketch, you will see how all parts of the Church are bound together into one body, and how closely every member is united to the head.

I come now to speak of the "marks" of the Church. The Catholic Church is appointed by God to teach all nations; it is obvious, therefore, that she must be able to show marks, or proofs, of her Divine mission, sufficient to convince men of her authority. She is set to be, through all ages, the "witness" to Christ; there must be something about her to show that she has a Divine origin, and is, as it were, the prophet of God upon earth. She has, in fact, numbers of such marks. Her present constitution, her past history, are all unlike this world. Friends and enemies join in confessing that she has about her something supernatural. Whether they love, or hate, or fear her, all feel that

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she is not like other societies on this earth. A great house proves itself; that is, tells us of the builder, of his power, of his intentions, better than any documents can. So the Church of God, standing in the midst of centuries, unchanging amidst the world's changes, proves to us its Founder, its object, its authority, in a way which is convincing to all who desire to be convinced.

To come, however, to what are commonly called the four marks of the Church. The Catechism tells us that "she is One, she is Holy, she is Catholic, and she is Apostolic." These marks are taken from the Nicene Creed, which says, "And in One, Holy, Catholic, and Apostolic Church." The Nicene Creed comes to us from the first general council, in the fourth century and is recognised as an authority by almost all Christians.

The Church of Christ must be One; that is, one in faith and one in discipline.

From the very idea that our Lord came as a teacher, and appointed the Church to teach in His name and by His authority, it follows that she must teach *one* faith. Her teaching must be consistent with itself. What she teaches in one century must be consistent with what she teaches in another. Her doctrine in one place must be her doctrine in another. She cannot teach two contradictory doctrines of faith without clearly showing that she is *not* the Church of God. Yet how difficult a thing is this oneness of faith! The variety of men's minds and opinions is such that

nothing short of Divine power could keep millions of men, spread over the whole earth, in one faith for a day; and yet, at the end of eighteen centuries, five or six hundred bishops, the representatives of the whole world, are found to agree without a dissentient voice, not on one or two simple points, but on the whole extensive and accurate teaching of the Church. What is this but a "mark" of Divine institution, which no sect whatever can claim, or even seriously attempts to claim.

Again, unity of faith is not enough. There must be external corporate visible union, otherwise men could never know who had a right to be their teacher. One body as well as one spirit. "One body and one spirit; one Lord, one faith, and one baptism." (Eph. iv. 4.)

The Catholic Church, as we have seen, is so closely united into one body that every part is brought into communion with its head, bound together by the bonds of jurisdiction and obedience, sharing "the same Sacraments and Sacrifice." On the other hand, every sect is divided in discipline as much as in faith, except so far as it is held together by the civil power. Even those of modern date are split up into sections, and, as a rule, keep on breaking into smaller fragments, so as to be "tossed to and fro, and carried about with every wind of doctrine." (Eph. iv. 14.)

The next mark is that of Holiness. The Church comes from God, and therefore must be holy. "You shall be holy unto me, because I the Lord your God am holy." (Lev. xx. 26.)

S. Paul tells us that "Christ loved the Church, and delivered Himself up for it that He might present it to Himself a glorious Church, not having a spot or wrinkle, or any such thing, but that it should be holy and without blemish." (Eph. v. 25.) Let us consider in what sense this mark of holiness must always belong to the Church.

The Catechism says the Church is holy, "Because she teaches a holy doctrine, offers to all the means of holiness, and is distinguished by the eminent holiness of so many thousands of her children."

It does not mean that all her children shall be holy. This our Lord makes clear by the parable of the wheat and the tares growing up together, as well as by that in which the Church is compared to a net cast into the sea bringing up fish both bad and good. It means that the doctrine of the Church shall be holy; that she shall offer means of holiness to those who will use them; that she shall encourage her children not only to keep the commandments, but to aim at that high pattern of holiness which our Lord recommended to men: and that she shall be illustrated, from time to time, by examples of eminent holiness. With regard to the first thing I have mentioned, holiness of doctrine, you must observe that it is difficult to compare the moral teaching of the Church with that of Protestants, for the simple reason that theirs is, generally speaking, that which they had received from the Catholic Church before they separated from her, which they took with them, and is *not* founded on their own

doctrinal system. Wherever they have changed this original moral code, it has always been by yielding in some degree to the wishes of men, and the pressure brought to bear by the spirit of the age—as, for example, in the permission of divorce, which is so commonly allowed amongst many sects of Protestants. The Catholic Church has always maintained this moral teaching at its highest point, in spite of the clamours of men, without caring for consequences, and even in the most corrupt ages has constantly urged her children to live up to that high standard of holiness given by our Lord.

Again, she has not only maintained the moral law in her teaching, but she furnishes the faithful with those helps without which they could not live up to it. It is impossible to be acquainted with the system of the Church, without seeing how carefully all her ordinances are calculated for training up her children, and assisting them in the observance of this law.

Our Lord gave a moral law binding upon all men; but, besides this, He gave certain counsels of perfection to the observance of which *some* were specially called. We are told in S. Matthew's Gospel how a certain young man came to Christ and asked Him, "What good shall I do, that I may have life everlasting?" Our Lord answered, "If thou wilt enter into life, keep the commandments." He then said, "All this I have kept from my youth, what is yet wanting to me?" Jesus answered, "If thou wilt be perfect, go, sell what thou hast and give to the poor, and thou shalt have

treasure in heaven, and come and follow me." (S. Matt. xix. 16.)

Here we have a standard of perfection above and beyond what was asked of mankind in general, or possible for all men. It is a mark of the Church of Christ to have always kept up this principle of perfection, and reduced it to practice. In the communion of the Catholic Church in every age and country, are found orders and institutions without number, which have this one aim—to attain perfection by following the evangelical counsels, Voluntary Poverty, Perpetual Chastity, and Obedience. The consequence of this is that every age has been illustrated by wonderful examples, not merely of ordinary Christian virtues, but of heroic sanctity and self-devotion.

Catholicity is also manifestly an essential mark of the Church of Christ. Our Lord sent His apostles to "teach all nations," and to preach the gospel to "every creature." It is clear, therefore, that any society which belongs to one nation, and is never found beyond its limits, except as something foreign, cannot possibly be the Church of Christ, which *must* be the Church of all nations alike. This Catholicity in a marked, and indeed, miraculous degree, belongs to the Catholic Church.

It is admitted by all men in its very name. No other body ever *professes* to be the Church of all nations. Take any other society, and you will find that it is essentially national. For example, the Protestants here and in America teach much the same set

of opinions, with the same kind of variety, and yet no one pretends that they can be called one body. One is the Church of England, or the Protestants of England, and the other is the "Episcopal Church of America," or the "American Protestants," as the case may be, and they form just as distinct bodies as the English and American governments do.

The last mark of the Church is that of apostolicity. The Church must be apostolic. Any society claiming to teach in the name of Christ, must show that it derives authority from Him. It can only do this through the Apostles, since it was to them alone that He gave any authority to teach or speak in His name.

The Catholic Church can show precisely how it comes to be in possession of this Apostolic authority. Every priest receives authority from his bishop; each bishop has received *his* again from the Pope, and the Pope in turn can trace the distinct line of succession by which authority came to him from that very Apostle to whom our Lord gave it in the fullest manner. With regard to all bodies out of the Church, they either cannot attempt to show any succession at all, or they have to trace it back through the Catholic Church, and so to point out precisely when they rebelled against Apostolic authority, and broke the chain uniting them to the Apostles.

I must only repeat, in conclusion, that the doctrine of the authority of the Church is the foundation of all faith. If you thoroughly understand and firmly believe it, nothing afterwards will appear difficult to you.

INSTRUCTION III.

ON PRAYER AND THE SACRAMENTS.

Faith and Good Works required for Salvation.—Errors on the Doctrine of Good Works.—State of Man after the Fall.—Means of obtaining Grace.—Prayer, inward means.—Necessity of Prayer.—Vocal and Mental Prayer.—The Sacraments external.—For Members of the Church only.—Names and Uses of the Sacraments.—How often and when they can be received.—Matter, Form, and Minister of the Sacraments.—Sacraments of the Living and of the Dead.—Last Sacraments.—Holy Eucharist.—Its importance in the Faith and Worship of the Church.

I HAVE spoken in order of—

1. The Unity and Trinity of God;
2. The Incarnation and Death of our Saviour;
3. The Four Last Things;
4. The Testimony and Authority of the Church.

It remains to explain the use of prayer and the sacraments.

What have we got to do to save our souls? and *how* are we to do it?

To save our souls, we must first have faith. "With-

out faith, it is impossible to please God." (Heb. xi. 6.) We must believe whatever God has chosen to reveal to us; and this "Faith" is the foundation on which all religion is built up.

Besides this, we must *do* what God commands: "If you love me, keep my commandments." "If thou wilt enter into life, keep the commandments." (S. John, xiv. 15.) These commandments are, some of them, given to us by the law of nature, some by the express word of God, some by His Church.

They regulate our duties to God, our neighbours, and ourselves, in thought, word, and deed. You must, therefore, have the true faith, and act up to that faith by keeping the commandments of God. But how are you to do this? Of your own strength you cannot do it, but with the assistance of God you can; and therefore you must rely upon this assistance, and use the proper means to obtain it.

This is a good opportunity of speaking of the doctrine of the Catholic Church about "good works." On this subject, as on most others, the Catholic faith takes a middle course between opposite errors; or to speak more truly, errors have branched off from the true faith on opposite sides. On one side is the error of supposing that men can do what is necessary for salvation by themselves, by the powers of their own nature, so as not to be dependent on any special help from God. This was the error of the Pelagians, and of many other heretics. This doctrine is manifestly contrary to the teaching of our Lord and His apostles. Our blessed

Saviour says: "I am the vine; you the branches: he that abideth in me, and I in him, the same beareth much fruit; for without Me you can do nothing." (S. John xv. 5.) And again: "No man can come to Me, except the Father, who hath sent Me, draw him." (S. John vi. 44.) And S. Paul says: "For it is God who worketh in you both to will and to accomplish according to His good will." (Phil. ii. 13); and "No man can say the Lord Jesus, but by the Holy Ghost" (1 Cor. xii. 3). On the other side, a contrary error was taught. It was said, not only that men cannot do good works without the help of God, but that they cannot do them even *with* His help. That is to say, that the corruption of man's nature is such, that everything he does is evil, and that when you talk of just men and holy men, it is not that they are really sanctified, or that their works are any better than those of other men, but only that they are *reputed* or *considered* holy on account of the merits of Christ, without really being so. This was the doctrine of many of the so-called reformers of the sixteenth century, and is now held, in theory, by many Protestants. This doctrine is founded on a false interpretation of some half-dozen passages of Holy Scripture, and is in glaring contrast to the whole of our Lord's teaching. We find everywhere that we *can* do good works, that we *can* bring forth good fruit; that good works, and not words; that fruit, and not leaves, are expected of us; and that by our *deeds* we shall be judged. "Possess you the kingdom prepared for you from the foundation of the world; *for* I was

hungry, and you gave me to eat," &c. (S. Matt. xxv. 35.) "Not every one that saith to me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doth* the will of my Father who is in heaven." (S. Matt. vii. 21.) And again: "He that abideth in Me, and I in him, the same beareth *much fruit*." (S. John xv. 5.)

S. James says: "Thou believest that there is one God. Thou dost well: the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead?" (S. James ii. 20.) And S. Peter: "Wherefore, brethren, labour the more that, by good works, you may make sure your calling and election." (2 S. Peter i. 10.)

The doctrine denying the possibility of good works destroys that which is the very root of all religion, both revealed and natural, viz., the idea of responsibility—that man is responsible to God for all his actions.

On this subject the teaching of the Catholic Church is as follows. By the fall of our first parents, man fell from the supernatural state in which he had been first placed, and his whole nature was much disordered and weakened. Still, however, he retained his Free Will, and many noble faculties and high aspirations, and, in the order of nature, was capable of resisting evil and doing good. Almighty God said to Cain: "If thou do well, shalt thou not receive? but if ill, shall not sin forthwith be present at the door? but the lust thereof shall be under thee, and thou shalt have dominion over

it." (Gen. iv. 7.) Man, therefore, is still by his own nature capable of many heroic actions, and many excellent qualities of the natural order; but in those things required for eternal life, his strength fails; and without the assistance of God, he is quite unable to do anything. If God, by His grace, invites and supports him, he may gain the highest possible merit in the sight of God; but, without this help, he must necessarily fall short of a supernatural end.

The Catholic doctrine may be summed up in these words of S. Paul: "By the grace of God, I am what I am; and His grace in me hath not been void." (1 Cor. xv. 10.) That is to say: All the merit that I can possibly acquire must be gained simply by means of God's grace; but, at the same time, it has been gained by my co-operation, and therefore it is truly *mine.* I *might* have made it void, but I co-operated with it; therefore, "There is laid up for me a crown of *justice,* which the Lord, the *just* judge, will render to me in that day." (2 Tim. iv. 8.) We can therefore keep the commandments, and work out our salvation with God's help. And this help He will certainly give us, if only we apply to Him. "Ask, and you shall receive; seek, and you shall find." God has also appointed certain special means by which we are to be supplied with this most necessary help, and it is quite essential for us to know what those means are.

They are "Prayer and the Sacraments." By prayer and the sacraments all graces are given to men.

Prayer is that inward, immediate access to God which is open to all His creatures.

In prayer, we "raise up our minds and hearts to God;" that is, we express to Him our feelings and wants, and petition for His assistance.

There are many outward forms accompanying prayer which are very useful; but still we must remember that the very idea of prayer is something interior, and that all external helps are only like scaffolding to support a building—useful as means to an end.

It is impossible to speak too strongly of the importance, the necessity, of prayer. What can be stronger than the words which our Lord uses—"Ask, and you shall receive, that your joy may be full." "Every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened." (S. Matt. vii. 8.)

Again, consider the parable of the widow woman appealing to the unjust judge, and being at last heard for her importunity. How could our Lord impress upon us more forcibly the necessity and advantage of assiduous prayer. Without prayer, you cannot generally receive the sacraments worthily; without prayer, you cannot persevere. When you hear of people falling away from God, and leading wicked lives, you may be sure that they *began* by neglecting prayer. The more time and the more diligence you give to prayer, and the more care you take to make your prayer perfect in the sight of God, the more holy will your life be. Nothing can supply the want of it.

There are two kinds of prayer, vocal prayer and mental prayer. Vocal prayer is when this "raising up of your mind and heart to God" is expressed in some fixed form of words; mental prayer, or meditation, is when you dwell upon some subject and draw from it good thoughts and aspirations to God, not put into any particular form of words. This latter kind is very important. Without something of the sort, ordinary vocal prayers are very apt to become cold and unfruitful.

I have said that the essence of prayer is to be an *interior* act; the sacraments, on the other hand, are external.

A sacrament is "an outward sign of inward grace, ordained by Christ, by which grace is given to our souls." They require three conditions. They must have an outward part, consisting of certain actions and words; they must have a corresponding inward part, that is, a particular grace attached to this outward form; and they must be "ordained" by Christ. Our Lord only can give grace, and every institution by which grace is conveyed must necessarily be established by Him. He might have chosen any other way of giving His grace; but He has, in fact, made these sacraments the instruments by which men are to receive it.

They may be described, then, as certain visible fountains of grace, which our Lord has instituted for the members of His Church, to help them by such particular graces as they may require for their salvation.

I say, "for the members of His Church." The sacraments are only for those who have been made members of His Church by baptism; no others are capable of receiving them. Our Lord says of the sheep of His flock, "They shall go in, and shall go out, and shall find pasture." These special pastures are the sacramental graces given in the Church. This does not mean that those who are without cannot receive any grace. "The Spirit breatheth where He will;" and people out of the Church may and do receive from God all graces necessary for them; and if they correspond with what they receive, God will go on giving them more graces; but still they are not capable of receiving grace by those particular channels appointed for His Church.

The sacraments are seven:—

Baptism.
Confirmation.
Holy Eucharist.
Penance.
Extreme Unction.
Holy Order.
Matrimony.

You must learn the names of them by heart, and as soon as possible the uses of them all, which you will find detailed in the Catechism and elsewhere.

To help you at first, we will put them in this short way:—

Baptism makes us Christians.

Confirmation makes us soldiers of Christ.

Holy Eucharist feeds our souls.
Penance forgives our sins.
Extreme Unction helps the sick.
Holy Order makes bishops and priests.
Matrimony marries people.

Each of these sacraments has its own particular office, as you see. They all give grace, but, besides ordinary graces, they are intended to bestow the special graces which may be required to meet particular wants.

I will try to make this clearer to you by an example.

You remember how the Jews, God's chosen people, were led out of Egypt, and journeyed forty years in the desert before they came to the promised land. We read how, as they passed through the desert, they came from time to time on springs of water, which God had provided for their wants in different spots.

These were resting-places designed to help them and restore them in the more difficult parts of their way. S. Paul tells us that all these things were done in *figure;* that is, they were types of what was to happen spiritually to Christians. We may very well then compare these shady springs, surrounded by palm trees, to the sacraments.

This life is a journey towards heaven, the real promised land. We are, or ought to be, "pilgrims and strangers," and, spiritually, are in "a land without path and without water." On our way God has placed the sacraments to be our help and refreshment. At each important turn of the road, if we may say so, He has

placed one of His sacraments, like a fountain, ready to pour into our souls the particular grace we need.

As soon as we are born, we have the sacrament of baptism. It cleanses us from original sin, and makes us the children of God. It clothes our souls with the beautiful garment of Divine grace, and puts into our hands the bright lamp with which we are to wait for the bridegroom. As soon as we are baptised, the priest gives us the emblems of this special grace. He first puts over us the white garment, and says, "Receive this white garment, and see thou carry it without stain before the judgment seat of our Lord Jesus Christ."

Then he puts a candle into our hand, and says, "Receive this burning light and keep thy baptism so as to be without blame. Keep the commandments of God, that when the Lord shall come to the nuptials, thou mayest meet Him in the company of all the saints in the heavenly court, and have eternal life, and live for ever and ever."

Next, as we grow older, we come to another stage of our journey. We are no longer children, but growing up, and ready to enter into the battle of life. The duties and cares of life are at hand, and we require to "put on the armour of God." Here has God placed His second fountain of grace, the Sacrament of Confirmation. By this we are made soldiers of Christ, and signed as the temples of the Holy Ghost. The strong help and special graces which we shall need in our spiritual welfare, are now given to us, and it

only depends upon ourselves to make use of them through our lives.

Again we go on farther in our journey. We have to choose a state of life. Here once more has our Lord placed fountains to supply us with the necessary graces.

For the greater part of men and women who are to enter into the married state there is the Sacrament of Matrimony, ready to give them the graces they will need in that state.

For those who are called to the special service of God, there is the Sacrament of Holy Orders, by which "bishops and priests and other ministers of the Church are ordained, and receive power and grace to perform their sacred duties," as the Catechism tells us.

And when at last the end of our journey is drawing on, and death appears to be coming near, there is the Sacrament of Extreme Unction, to supply us with that strength of body and soul which we may need in our sickness.

But we have left out two of the Sacraments — Penance and the Holy Eucharist. What are they like? They are not fountains of grace placed at particular points in our journey for special needs, but rather like the manna which rained down on the Jews from heaven every day of their journey, or like the pillar of the cloud which accompanied them on their way. "And they all drank of the spiritual rock that followed them, and the rock was Christ."

These two sacraments are intended for our constant

use, from the time we are old enough to receive them till the day of our death.

I must tell you now about the sacraments in a more practical manner.

There are three which can never be received more than once, viz.: Baptism, Confirmation, and Holy Orders.

The reason of this is, because they imprint an indelible *mark* or character upon our souls. In what sense do we talk of a mark upon our souls? It means that each of these sacraments raises the soul to a particular rank and dignity in God's creation. This rank may be disgraced, but it can never be lost.

For instance, Baptism gives you the rank and dignity of a Christian. You may, if you choose, become a bad Christian; you may renounce your faith, but still you will always remain a Christian, and as a bad Christian, not as a Pagan, or unbaptized person, will you have to be judged.

Confirmation makes you the soldier of Christ. This is a new rank in God's creation. You may be an unfaithful soldier. Just as an earthly soldier might, you can if you like desert your colours, or go over to the enemy, but still you will be Christ's soldier, and as such have to answer.

In the same way of Holy Orders, and the character conferred in the Priesthood. As the dignity given by these sacraments can never be lost, the sacraments cannot be conferred a second time, and it would be a sacrilege to attempt it.

Two Sacraments can be repeated, but only under certain circumstances which do not depend upon ourselves. These are Extreme Unction and Matrimony.

If a person has received Extreme Unction when in danger of death, and then, as often happens, has recovered, he may receive it again, whenever afterwards he is attacked by dangerous illness.

Matrimony can also be repeated, as often as the death of one of the parties and circumstances allow of it.

The other two Sacraments we can receive as often as we please, that is, as often as we like to prepare for them. These are Penance and the Holy Eucharist. The common names by which these sacraments are known are Confession and Communion.

The reason why we can use them so often is because they are intended to be the *food* and *medicine* of our souls. The very idea of food implies that it should be often received. The very idea of a medicine implies that it should be ready for use whenever we are sick.

Therefore whenever we require the food of our souls, we have the Holy Eucharist at our command. Whenever we are attacked by the disease of sin, we may apply to the Sacrament of Penance, which is our medicine. I must mention, however, that the Law of the Church does not allow any one to receive Holy Communion twice in one day, unless under very special circumstances. It is about these two sacraments then that you have particularly to learn.

I shall speak about Confession in the next Instruction, and more fully about the Blessed Sacrament in

the second part, when engaged upon the preparation for First Communion.

It is necessary, however, here to dwell on the Holy Eucharist, because it is so remarkable and engrossing a doctrine, and has such a very large share in the practical working of the Catholic Religion.

I will, however, first say one word more about the general constitution of all the Sacraments.

1. They all have an *outward* and an *inward* part, "An outward sign of inward grace."
2. The outward part of each sacrament consists of *matter* and *form*, applied by some *minister*.

   The matter is the thing that is used, or the action that is done.

   The form is the set of words which accompanies this action, and gives it a definite meaning.

   The minister is some person who has power from God to use the matter and form so as to produce their sacramental effect.
3. The inward part is the grace which accompanies the administration of the sacrament.
4. A division of the sacraments is sometimes made into *Sacraments of the dead*, and *Sacraments of the living*. This does not mean, as strangers might suppose, that some sacraments can be received after death, but it means that two of them, which are called *Sacraments of the dead*, viz., Baptism and Penance, do not require that we should be in a state of *sanctifying grace*, whilst for the other five—the *Sacraments of the living*—sanctifying grace is necessary.

We shall speak of sanctifying grace later on.*

5. You will often hear people speak of the "*last Sacraments*," or the "*last rites of the Church.*" These mean the sacraments which all good Christians endeavour to receive at the hour of death. They are Penance, or Confession; the Holy Eucharist, which is then called the Viaticum, and Extreme Unction.

I have now told you all about the sacraments, which I think necessary for the present. You will have, of course, to learn about the matter, form, and minister of each sacrament, when you are called on to receive it, as well as about its effects, and the dispositions for receiving it worthily, but for the present I may pass them over.

I will now go on to the Holy Eucharist.

As I said before, it takes so prominent a place in the Faith and Worship of the Catholic Church, that I cannot delay my mention of it.

It takes a prominent place in the worship of the Catholic Church. Go into any Catholic Church you please, and the presence of the Holy Eucharist is the very first thing that strikes you. It makes you feel that a Catholic Church is unlike anything else on earth.

It may be at "Benediction." You go into the Church, and you see Something placed on a throne, as it were, in the midst. You see that all the lighted candles are grouped around This, that the flowers are placed to ornament Its throne, that the incense is

* See page 125.

burning before It, that the faces of all the worshippers are turned towards It, and that in Its praise every voice is lifted.

What is the meaning of all this? What is this Something? It means that our Lord is here, carrying out quite literally His promise: "I am with you all days to the end of the world." It means that the Church on earth is a repetition of the Church which S. John describes in heaven (Apoc. vi. 4), and that we have in the midst of us the Lamb, "standing, as it were, slain," and adored by men and angels, just as truly as in heaven.

It means that in the Eucharist, under the appearance of bread, we have the real, actual, substantial presence of our Lord and God, Jesus Christ, true God, and true man, who has just as much a right to our reverence and worship here, as He would have if we could see Him in heaven, surrounded by His angels.

It means that He will hear our prayers just as readily here, as He heard the prayers of the blind men who kept crying out, "Son of David, have mercy on us."

It means that it is just as reasonable for us to offer Him our candles, our flowers, our incense, as it was for S. Mary Magdalen to pour out her precious ointment, and for us to prostrate ourselves before Him, as it was for her to kiss His feet, and to wash them with her tears, and therefore it is that we do all these things.

Again, suppose you go into the Church when no service is going on. It is generally left open all day,

in Catholic countries, and in a great many places in England.

What do you see? The altar with its decorations, and on it the tabernacle, as it is called, covered with a veil. Before this there is a lighted lamp, which is kept burning day and night. You see perhaps a few people kneeling, and each one of them, as he passes before the middle of the altar, bends his knee to the ground.

What does this mean? It means that this Church is the House of God, not in figure, but in reality. It is the *true* Mercy Seat of God. That altar is the *true* Holy of Holies, because inside that tabernacle, under the form of bread, resides our Lord.

Once more. Go into the Church in the middle of a Grand High Mass, and what do you see? The candles lighted on the altar, the priest in rich vestments standing before it, his assistants all on their knees around him. All at once, the priest himself kneels down, the bell rings, and a cloud of incense rises, whilst every head in the church is bowed.

What does this mean? It means that the priest has just pronounced the "words of consecration," and that what was before bread and wine, has been changed into the Body and Blood of Christ, just as at Cana the water was changed into wine. It means that the Lord has come into the midst of His people as really, though as silently, as he came on Christmas night; and as wonderfully as He came when He stood in the midst of His apostles after His resurrection.

As you will see, the mystery of the Real Presence

mixes itself up with every part of the Catholic faith and worship.

We shall have to go more into the details of the Holy Eucharist later on, but I have given you this sketch to show you the grandeur and importance of the doctrine of the Real Presence.

INSTRUCTION IV.

ON THE THINGS NECESSARY FOR BEING RECEIVED INTO THE CHURCH.

Profession of Faith.—Its meaning.—Object of Faith.—Explicit and Implicit Faith.—Can the Faith ever change?—Acts of Faith.—Conditional Baptism.—Reason of it.—Confession.—Difficulty of it.—Parts of Penance.—Absolution.—Contrition. Confession.—Sincerity.—Satisfaction.—Preparation for Confession.—Examination of Conscience.—How Sin is divided.—Mortal and Venial Sin.—Circumstances of Sins.—Motives for Sorrow.—How to make a Confession.—The usual form of Confession.—Choice of a Confessor.

In my last Instruction, I finished what I had to say upon the five special subjects I proposed at the commencement.

I now come to another point. What are you to do to be received into the Church? What things are necessary? Amongst Protestants, as I hear, people pass backwards and forwards lightly enough from one sect to another. When they become Catholics, however, it is a very different thing. They can only be received by a very solemn act, which must be done

with great deliberation, and for which God will most certainly hold them responsible. What, then, is necessary? As far as ceremonial, very little. There is a short form, generally used quite privately, and even this may be dispensed with in some circumstances.

What is essential, however, consists of three things—

1st. Profession of Faith.

2nd. Conditional Baptism.

3rd. Confession.

I propose to speak about these three things in this Instruction.

1. The Profession of Faith. The regular Profession of Faith put before converts, and indeed used on all occasions, is the Creed of Pope Pius IV. In this Creed there come a good many hard words and theological expressions, which are not easily understood by uneducated people, and for this reason some other form is frequently used.* It comes, however, to precisely the same.

By your "Profession of Faith"—

1. You mean to express your complete conviction that the "Holy Roman Church, Catholic and Apostolic," has been appointed by Almighty God to teach all nations, and is, therefore, infallible, and consequently that everything she teaches is true.
2. Beyond this abstract conviction, you mean to express that you personally believe and accept all

* See Appendix, p. 245.

her teaching; that you submit your judgment on all religious matters to the decisions which she has given, and to all those which she may hereafter give; and that you acknowledge the Catholic Church to have a right, given by God, to command you in all that relates to your salvation.

There are two or three remarks I should like to make on this subject. First.—Faith has no parts. You cannot have *half* the Catholic Faith. There is no such distinction as essential and non-essential. The very idea of faith is that you accept *all* that is proposed to you by the authority which God has appointed to teach. If, for instance, you were quite willing to accept ninety-nine things which were proposed to you as matters of faith, but rejected the hundredth, you would simply have no *faith* at all. The "object of faith," as it is called, is whatever the Church teaches as part of revelation, and therefore every Catholic must have the same "object of faith." It is true that a learned man will know the particulars of this "object of faith" much more perfectly than an ignorant one. He will know numbers of facts and definitions, and distinctions of which the other has never heard, and will have an accurate and scientific knowledge of doctrines of which the other has but the simplest idea. But as far as *faith* goes, they have precisely the same, since each accepts the whole teaching of the Catholic Church as his "object of faith."

There are two ways in which we may believe. We

may have a more or less accurate knowledge of certain truths, and believe them. This is called *explicit* faith. Besides this, we may believe truths, in general, which we do *not* distinctly know. In this case we accept them as contained in truths which we explicitly believe, or else as part of the teaching of an authority in which we have full confidence. Faith, of this kind, is called "implicit faith." All Catholics must have, at least, an implicit faith in all that the Church teaches, and thus all have "One Lord, *one faith*, and one baptism."

The other thing I would remark on is this. I said just now that you must be prepared to accept all *future* decisions of the Church.

Does the Church ever *change* its faith, or increase its teaching, or is it always the same?

The faith *never* changes. The revelation given by our Lord to His apostles was complete, and no new revelation can be given. S. Jude beseeches the brethren "to contend earnestly for the faith once delivered to the saints" (ver. 3). S. Paul says, "If any one preach to you a gospel besides that which you have received, let him be anathema." (Gal. i. 9.)

On the other hand, it cannot be doubted that that faith, which has been taught from the beginning, is taught more fully and distinctly as time goes on. Questions are constantly arising as to what *is* the faith of the Church on particular points, and these questions must be decided, when they become sufficiently important, or else the Church would cease to be a real teacher.

Such decisions give an increase of definiteness to the Church's doctrines. Every Catholic is bound to correct erroneous ideas on any subject, which he may have entertained, in accordance with the decision of the Church, as soon as it is made known to him. Moreover, such decisions commonly require a corresponding change in the wording of the creeds and other forms in use. This, to those out of the Church, looks like a *change* of faith, whereas in reality it is only a fuller and more accurate exposition of the faith which the Church has always held.

Let us take an instance. We find in the Apostles' Creed the doctrine about our Lord, contained in these words: "And in Jesus Christ, His only Son, our Lord."

This, for some centuries, was a sufficient account of the Catholic doctrine. In the fourth century, however, a man named Arius appeared, who said, "Certainly, Jesus Christ is the *only Son of God;* but He is so called, not because He is of the same nature with the Father, but because He is the greatest of created beings, far above all angels and men."

Of course it was necessary immediately to condemn this error, and to set forth more fully and precisely what was the doctrine of the Church concerning the Divinity of our Lord.

The Church, therefore, in the Council of Nicæa, defined explicitly what was the true faith, and settled the question, once and for ever, by putting into the Creed, which we still use, the words, "And in our

Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages; God of God, light of light, true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made."

Now this, you see, teaches the Divinity of our Lord much more fully than the Apostles' Creed did. It introduces new words. It tells us how, and in what sense, Christ is the Son of God. He is *consubstantial* to the Father. Nevertheless, it is no change in the faith; it is that same faith "once delivered to the saints," only more fully and accurately declared.

That particular point was definitively settled; but other questions of greater or lesser importance, have gone on arising from that day to this; and when it was necessary, or expedient for the good of religion, they were settled by the same authority. Every question so settled of course increases the fulness and definiteness of the Church's doctrine.

This sort of process must go on to the end. There never can be *any* written form of faith which does not admit of, on one point or another, false interpretations, and therefore the time can never come when the Church will be able to say, "Now I have decided all possible questions," and so she must go on as our *teacher* to the end.

You see, therefore, that it would be no use professing to accept the *present* teaching of the Church, unless you were prepared to accept and submit to all the future decisions which, guided by the Holy Spirit, she may find it necessary to make.

Before I pass on to other matters, I will just say one word about what we call an "act of faith." You see such "acts" put in different prayer-books in many different forms. What do they contain? They begin by expressing an *explicit* faith in some of the principal doctrines of the Church, more or fewer, according to the particular object of the prayer, and then *always* conclude by expressing an *implicit* faith in all the rest of the Church's teaching, so as to include the whole "object of faith," about which I spoke to you just now.

For instance, a very common form of the "act of faith" begins, "I firmly believe there is one God, and that in this one God there are Three Persons," etc.—here we have the explicit part of the act. It concludes with these words, "Moreover, I believe whatever else the Catholic Church proposes to be believed; and this because God, who is the very truth, who can neither deceive nor be deceived, has revealed all these things to this His Church."

I will now pass on to the second thing necessary for your being received into the Church—viz., Conditional Baptism.

In speaking of Baptism, we said that it made a mark or character on the soul, and therefore could never be repeated. How comes it that every one is re-baptised on entering the Catholic Church?

Certainly, baptism never can be repeated. It does not matter by whom the baptism may have been given.

A priest is the only person who has a *right* to baptise except in case of necessity, but any person can baptise. The value of the Sacraments does not depend on the good dispositions of the minister of them. Our blessed Saviour is the *real* minister of the Sacraments, and it is on Him that their efficacy depends; so that in all cases where the Sacraments are correctly conferred, the effect is the same. S. Augustine, speaking of our Lord, says, "He it is who baptises in the Holy Ghost; let Peter baptise, He it is who baptises; let Paul baptise, He it is who baptises; let Judas baptise, He it is who baptises." You see, therefore, that, supposing that you have been baptised in the *proper way* by *anybody*—whether by a clergyman, or a layman, or a child—whether by a Catholic or a Protestant—you are as truly baptised as you would be if you had been baptised by the Pope in S. Peter's.

Moreover, if you were baptised at all, you were baptised into the Catholic Church.

You hear people talk sometimes of the "Church of your baptism." This is nonsense on the face of it. There is "one Lord, one faith, and *one baptism*." That "one baptism," if you really received it, made you a member of the true Church of God, that is, the Catholic Church. You were a member of the Catholic Church, then, during your infancy; and if, on growing older, you separated from it, this arose, no doubt, from want of knowledge of what the Catholic Church was.

Why, then, are you baptised again? Simply because the *fact* of your baptism is uncertain. We know

very well that many Protestant clergymen are most careful in their way of administering baptism; but we know, also, that many are *not* so. Many avowedly do not believe as the Catholic Church does about baptism, and therefore it is not surprising that they should not take the same care in administering it, that she does.

The Catholic Church cannot allow any of her children to remain uncertain about their baptism; and therefore ordains that all becoming converts from Protestantism should, as a rule, be *conditionally* baptised. This means: If you *have* been already really baptised, this ceremony goes for nothing; if, by any accident, you have never been baptised at all, or not properly baptised, you now receive that sacrament, which makes you a member of the Church of Christ.

I may add, that this conditional baptism is administered *quite* privately, without any ceremonial, and generally without any sponsors.

I now come to the third thing necessary for being received into the Church. This is Confession. This is to many people a very great difficulty. They say to themselves, not unnaturally, how can I remember the sins of twenty, thirty, or forty years? how can I bring myself to make a confession of them? There is no doubt it is difficult, and in some sense it must always remain so. It never will be, and never ought to be, anything else but a painful duty. If ever the time comes when it is *not* so, there will be some fear that you have not quite the proper feeling about sin. It ought

always to be a thing to be approached in the spirit of penance, and therefore painful to human nature.

I have, however, two or three things to say, which may show that it is not nearly so difficult as your imagination may represent it.

1st. What you have to do is to make a disclosure of your sins as your conscience recalls them to you. If you have used reasonable diligence in examining your conscience, and then tell things as they appear to you, you are not responsible for any inaccuracy or omission which there may be in your confession.

2nd. It is not as if you had to make a speech giving a history of your life. You will find that your confessor is quite prepared for all that you are likely to tell him; and, if you have any difficulty, will be sure to ask you some simple question, which it will be easy enough to answer.

3rd. You may be sure that what is done every week by hundreds and thousands of people of all sorts of characters, and of all degrees of education, cannot, after all, be so wonderfully difficult.

Now, we come to the sacrament of Penance itself. It is, as we said before, commonly called Confession, though, in strictness, confession is only one part of it. There are two sides to it. There is the priest's part, and there is the penitent's part; that is, the part of the person who goes to confession.

Both these parts are necessary. The priest must duly perform *his* part, and the penitent his; and then we are quite sure that the sins will be remitted, in

virtue of that promise which our Lord made to His apostles: "Whose sins you shall forgive, they are forgiven."

The priest's part is "Absolution."
The penitent's part is "Contrition,"
"Confession,"
"Satisfaction."

To give a short explanation of these terms, which may be easily remembered, we may say—

Absolution means "the words of pardon;"
Contrition „ "sorrow for sin;"
Confession „ "telling our sins;"
Satisfaction „ "doing the penance."

All these things are necessary for the forgiveness of our sins, but they are not necessary in the same way. Absolution, Confession, and Satisfaction are necessary as parts of that institution which our Lord has appointed in the New Law as a remedy for sin. We must remember, however, that our Lord *might* have appointed other means for the same end instead of them. They were *not* the appointed means of forgiveness in the Old Law, in the same way that they now are; and circumstances may even now arise, in which we may be forgiven without them. For example: if you were dying, and no priest could be found, still you might be forgiven, if truly penitent. It is quite different with Contrition. This is necessary, not *merely* on account of positive law, but in the nature of things. It is not conceivable that God could *ever*, under *any* dispensation, or in *any* case, forgive sins without re-

pentance. So you see that Contrition is the most important of all. The other parts of penance are *always* necessary for our pardon, *if they can be had.* Contrition is necessary, *always*, under *all* circumstances.

Now to explain, then, in detail.

Absolution.—The priest has the power of forgiving the sins of those who come with the proper disposition. He received it from his bishop when he was ordained priest; to this bishop it came down by succession from the apostles. It was given to them by our Lord, when He "breathed on them, and said, 'Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven, and whose sins you shall retain they are retained.'"

That a priest may be able to exercise this power, however, it is necessary—

1. That he should have "jurisdiction," or "faculties," from his bishop.

2. That he should exercise it by using the form of words which we call "Absolution."

It is his duty, therefore, when he is satisfied with the dispositions of his penitents, to pronounce this form of absolution.

Contrition is a word which signifies "breaking." "Rend your hearts, and not your garment," the prophet says; and this word is used to imply the greatness of the sorrow, and that it must be a real "change of heart." It implies two things 1. Detestation of sin, and grief for having offended God; 2. Sincere

purpose of amendment. It must be a *supernatural* sorrow. This means a sorrow arising from supernatural motives; that is to say, from the love and fear of God. A sorrow which is caused by any merely earthly consideration is not contrition, and will not supply the place of it.

Confession means telling our sins to a priest. The duty of the confession of sins is clearly implied in our Lord's words: "Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained."

These words give a discretionary power. Sins are sometimes to be remitted, sometimes retained; and the apostles and their successors are to act as judges. If they are so to act, they must necessarily have a right to hear the particulars of the case in which they are to pronounce judgment. Hence comes the duty of confession of our sins.

The essential condition of confession is sincerity. A confession which is not sincere and honest, is simply a mockery. If a person is not prepared to make a confession which is quite complete as far as his knowledge goes, it is a thousand times better for him not to make any pretence of confessing at all. If, for example, you went to confession, and told all the trifling faults which occurred to your mind, and left out the necessary mention of certain sins of which you were particularly ashamed, or which you thought might lower you in your confessor's eyes, what would you be doing? Why, you would be like King Saul, who, when God

had commanded him to destroy the Amalekites, destroyed all the common people and worthless property, but kept back all the best of the things. For this, we are told, God "rejected him from being king over Israel."

The Catechism accordingly tells us that to leave out a mortal sin in confession on purpose, is "telling a lie to the Holy Ghost."

By these words we are reminded of the story of Ananias and Sapphira. Ananias sold some land, and kept for himself part of the money which he got for it. Then he went to S. Peter, and offered him the rest of the money he had received for his land, and pretended that what he was offering was the whole price of it. Then S. Peter said to him: "Ananias, why hath Satan tempted thy heart that thou shouldst lie to the Holy Ghost? Thou hast not lied to men, but to God." (Acts v. 3.)

A person who leaves out a sin in confession is acting in precisely the same manner. He makes a solemn profession, both in action and in word, that he is going to make an acknowledgment of all his sins, and then by deceit, he keeps back a part, and generally the most important part. S. Peter called the conduct of Ananias telling a lie not to men, but to God, because the apostles were acting in the place of God, and the money offered to them was meant as an offering to God. Just in the same way, when a priest is hearing confessions, he is there in the place, and by the authority, of God. He has no personal interest in the matter, but simply

acts as the representative of God. Telling a lie to him under these circumstances, is truly telling a lie to God.

The consequence of wilfully leaving out a mortal sin in confession is,

1. The confession is void and useless. The sins confessed are not forgiven.

2. You commit a mortal sin of sacrilege.

3. As a consequence, you have afterwards to confess again the sins actually confessed, as well as the sin omitted, and the sin of having made a sacrilegious confession.

Satisfaction means doing the *Penance* set us by the priest. A *Penance* is a punishment imposed on us for our sins, not as the *proper* atonement for sin, for that can be nothing else than the Blood of Christ, but because God's justice requires that we should be ready to do *something* ourselves. In the early days this penance, or punishment, was often very severe. Penitents commonly had to fast, to kneel at the entrance of the churches, and to go through long and painful bodily austerities. At the present time a penance consists, almost always, of some short prayer, which the penitent is required to say,—the rest being left to his own devotion.

I will now try to explain to you how you are to set about preparing for your confession.

The first thing is to ask Almighty God's help. Be very sure that you can do nothing without it, and therefore kneel down and pray earnestly for light, and

for good dispositions. If you have these you will find no difficulty.

Next comes the duty of examining your conscience, about which I have a good deal to say. What is your conscience? It is that faculty which God has put into your soul, which always tells you what you may or ought to do, and reproaches you when you have done wrong. This conscience will bear witness against you when you come to be judged, and even now does so if you pay attention to it.

You must give a proper amount of time and trouble to examining your conscience before your confession. If you do not do this, it will be your own fault if any sins are left out which you ought to confess. At the same time remember that you must not take *too* long. You may easily become over scrupulous if you take an unreasonably long time, and, after all, a specially exact remembrance of your sins is not by any means the *most* important part of the Sacrament of Penance.

And how must you make this examination of conscience?

I am afraid I must make an interruption here to tell you about the different divisions of sin which are spoken of in the Catechism in the tenth article of the Creed.

First. Original Sin. This is the sin in which all mankind, except the Blessed Virgin Mary, are born. It is called "original sin," but it is not a *personal* sin inasmuch as it does not involve an act of our own. It is that state of disgrace with God in which we are born on account of Adam's sin, when he eat the for-

bidden fruit. The consequence of being in this state is that we are deprived of all supernatural grace, so as to be unfit to see God; besides which, our reason and will are very feeble for good, and very prone to evil.

Second. Actual Sin. This is what we more properly call sin. It is an act of our own will, by which we offend God. The perversion of the *will* is the essence of sin. You must be careful, therefore, not to confuse between temptations and sins. Temptations may come; any number of evil suggestions and ideas, or inclinations, may arise within our minds, but this is not necessarily any sin. So long as we do our best to resist these suggestions, so that they are not really the *act*, or by the consent of our will, however evil they may be in themselves, they are not sins.

Next is the division of Actual sin into Mortal sin and Venial sin.

The Catechism says Mortal sin "Kills the soul, and deserves hell," whilst Venial sin "Does not kill the soul, but yet displeases God." Now what is the difference between them, and how comes there to be so great a difference in their effects?

It seems to me that the difference can be explained in this way. Mortal sin is an act of such a nature as to involve the guilt of a *rebellion* against God. Venial sin, on the contrary, from some excusing cause or other, is not a rebellion. It cannot always be determined, in fact, which sins are mortal and which venial, but you may gather the general idea of the distinction from the following explanation.

Suppose you are tempted to some act, or to some thought, it may be, and you have time to consider the matter. You weigh the suggestion in your own mind. You know it is contrary to the law of God, that it is a thing of a serious nature, and that if you do it, you will incur the anger of God. In spite of all these considerations, you make up your mind to do it, and please yourself, in spite of the law of God. Such a thing is a mortal sin, because it really is a rebellion against God. But there are many sins which do not at all involve this kind of rebellion, but rather come from the weakness of human nature.

If you were trying hard to please God, you would still fall very often into sin. Sometimes it would be by surprise, without much thought of what you were doing; sometimes by laziness, and want of attention, or by hastiness of temper; sometimes, perhaps, because at the moment the thing appeared to be of little consequence, and other such ways. All these things would be sins, and to a very great extent you could correct them, if you took the trouble, but they would generally be venial sins, because they spring from the weakness of nature, not from any wilful *rebellion* against God. You must observe that in confession you are bound to confess all mortal sins, and that it is better to mention all venial sins, too, as far as you easily can, only you must take care not to be scrupulous about them, because there is no *obligation* of confessing them at all.

There are a great many forms of examination of conscience to be found in the different prayer-books.

It would be perhaps well to read over one of them occasionally. One way which seems to me very good is this. You can divide all your duties into three heads; duties to God, to your neighbour, to yourself, and then you can easily call to mind the sins which you have committed by the violation of these duties.

I will give you a sketch of these duties:

I. DUTIES TO GOD.

Faith . . by sincerity in believing;
courage in confessing the Faith;
care in avoiding unnecessary dangers.

Reverence . in thought, word, and deed, to God directly;
to authorities appointed by Him;
to things relating to Him.

Love . . by making Him your last end;
preferring Him before all creatures.

Service . by regularity and diligence in daily prayer;
observance of days devoted to Him;
observance of duties commanded by His Church (for His service).

II. DUTIES TO NEIGHBOURS.

to those over you;
equals;
inferiors.

Justice. . in money dealings;
employment of time,
social duties to others;
way of speaking of them.

Sincerity . by straightforwardness;
truthfulness.

Kindness , by forbearance in thought;
caution in word;
charity in deed.

III. Duties to Self.

Our souls and bodies are "talents" committed to us, for which we are responsible.

Making use of powers of body and soul,
by avoiding idleness.

Making *good* use, by avoiding evil thoughts;
self-complacency;
intemperance;
impurity.

IV. Duties of State of Life.

Conscientiousness in family relations;
in business relations.

V. Duties imposed by the Church,
avoiding what is forbidden;
doing what is commanded.

Now when you have asked yourself about all these duties, you will know most of your sins.

What must you tell about them? Must you tell the number of them? Must you tell the circumstances of them? This wants explaining. You must tell the number as far as it admits of being told. There are some sins which come back to your mind in a very distinct, separate way. You remember three distinct occasions on which something happened. When you

confess such sins as these, you ought to tell the number of times. Other sins do not occur to your mind in this way, but you remember them as a class of sins into which you have fallen more or less frequently. In such things as these it is impossible to remember the exact number of times, and you would never succeed in giving an idea of the state of your conscience by trying to do so. The best way is to use such general terms as will best describe whether a thing has happened *very frequently*, or *rarely*, whether it is *habitual*, or only *occasional*.

Now as to the circumstances. You are not bound to go into the circumstances accompanying your sins, so as to make a history, and you must particularly avoid mentioning the faults of others; at the same time, if there is any circumstance which changes the *character* of the sin, you are bound to mention it. You must take care not to use *vague* words, which may mean anything or nothing, but to employ the simplest words you can to convey to your confessor *precisely* what is the kind of sin you mean.

When you have given reasonable time and care to the examination of your conscience, it remains for you to excite within yourself the proper contrition for your sins.

As I before said, this is the most important part of your preparation, and needs your greatest care. Some people make a serious mistake by giving too much time to thinking over their sins, and then too little to prayer and consideration that they may be sorry for

them. To gain the necessary sorrow, you have only to put before your mind the truths that faith teaches you, and dwell upon them, and then, by God's grace, contrition must come. For instance, think that every mortal sin, of whatever sort, is a rebellion against God, and therefore a grievous act of ingratitude against your Creator.

God has made you, preserved you, and been a Father to you, and yet you have rebelled against Him and defied Him. "If I am a Father, where is my reverence? if I am a master, where is my fear?" (Mal. i. 6.) "Father, I have sinned against heaven and before Thee, and I am not worthy to be called Thy child."

Again, sin is a terrible stain falling on the soul, corrupting it, changing its beauty into deformity, rendering it abominable to the sight of God. "I saw Satan, like lightning, falling from heaven." What caused this fall? Simply the curse of sin falling on him.

Again, think of hell with its terrors. "Their worm shall not die, and their fire shall not be quenched." (Isaias lxvi. 24.) What a horrible thing must sin be on account of which our merciful and good God casts multitudes into the fire of hell? Indeed we cannot, in the least, understand how great an evil sin is; we can only form an idea of it from thinking of the terrible justice of God upon it.

The best thing, however, we can do to make ourselves detest sin, is to think of the Passion of our Lord Jesus Christ. Think of Him in His agony, crushed to the earth by a weight of sorrow and bitterness, saying:

"Father, if it be possible, let this chalice pass away from me," or in His last hour on the cross, pouring forth His Blood, drop by drop, parched with thirst and racked with pain, and all this for sin! How can we fail to detest it, and to regret that we have harboured it in our hearts?

I said before that contrition is a supernatural, and not a natural sorrow. It does not therefore necessarily make itself felt like natural sorrow. It belongs more to the will than to the feelings. You may therefore have a very sincere sorrow for your sins, with little or none of that *sensible* grief which arises in your heart from natural causes, and on the other you may have a feeling of sorrow without real contrition. For this reason a purpose of amendment is the most practical part of your contrition.

You may be deceived about your sorrow, and think that you have a great sorrow, whereas it is only a kind of natural feeling, but if you are very much in earnest about trying to be better, and are really determined on doing the things which you know will help you to keep out of sin in future, then you may be pretty sure that you have a proper contrition.

I am now going on to tell you how you are to make your confession.

You go into the confessional box, as it is called, which is the place where confessions are usually heard. You say, "Pray, father, give me your blessing." The priest replies by giving you his blessing, in Latin, in these words: "May the Lord be in your heart and on

your lips, that you may truly and humbly confess your sins." Then you say the first half of the prayer called the "Confiteor," or sometimes the "General Confession."

"I confess to Almighty God, to Blessed Mary, ever a virgin, to Blessed Michael the archangel, to Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, and to you, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault."

You stop there, and begin your confession. Take care to get as close as you can to the grating, and to turn towards your confessor, or else it is sometimes very hard for him to hear, unless you speak loud, which you should not do.

People sometimes use the form: "I accuse myself of,"—whatever their sins may be;—but in reality the great thing is to have as little *form* as possible, and to use the most straightforward language you can. Take care not to use such words as to lead your confessor to think that you mean very serious sins, when you do not, or to think that you mean trifles when you know things are serious. The more accurately you convey what you mean, the more *reality* is there in your confession, and the more likely is your confessor to be able to give you useful advice. If you have any difficulty in remembering what comes next, do not hesitate to ask your confessor to help you, or to tell him you do not know how to explain yourself. When you have

told all that you can recollect, say, "For these and all my other sins which I cannot remember, I am heartily sorry, and humbly beg pardon of God, and penance and absolution of you, my ghostly father."

When you have done your part, you must next listen to what the priest says. He speaks to you in the name of God, and his words cannot fail to profit you, if you listen as you should do. Take care to remember the Penance he gives you, that you may say it afterwards when you have time.

When the priest has finished his exhortation, he says: "Now I will give you absolution," or something of the sort. What you now have to do, is to put yourself in those dispositions which are necessary to give effect to this absolution. Turn, therefore, to the crucifix, which is always placed in the Confessional, and bow your head humbly before it. Think only of the presence of that great "Judge of the living and the dead," in whose name absolution is pronounced. Imagine yourself at the foot of the cross, on Mount Calvary, with S. Mary Magdalen, and ask for pardon for the sake of our Lord's Precious Blood. You may repeat some act of contrition, but I think it is better to say a prayer expressing your sorrow in your own words, and to use such expressions as "O God, be merciful to me, a sinner." You must take care to say these prayers *to yourself*, and not out loud, so as to interrupt the priest giving absolution.

When you go away from the Confessional, spend a

little time in prayer before going home, and if you can, say your penance.

About your penance I must remark that sometimes a particular day is named for saying it, but generally it is left to yourself. In this case, you are not bound to say it on the same day, or the next, but still you should not delay it unreasonably.

I have been telling about the form in which you are to go to Confession, but you must remember that this is not at all essential. It will sometimes happen that a great many people are waiting for Confession. In such cases forms are generally dispensed with, and you begin at once by mentioning how long it is since your last Confession, and then going on to the account of your sins. On such occasions you may say the Confiteor before you go into the Confessional.

People sometimes use the short form, "I confess to Almighty God, and all the Saints, that I have sinned," &c.

It is better, however, especially at first, always to use the complete form, unless you see that, for some reason, your Confessor wishes you to omit it.

I have two other things to say about Confession.

Supposing that you go reasonably often to Confession, and are leading a regular life, and cannot find anything particular to say, what are you to do? You are not to be at all surprised or discomposed at it, but you must accuse yourself in *general terms* of some of the sins of your past life, which you have already confessed. You ought to mention some distinct class of sin, and it is

well to confess something which really comes before your mind as an object of deep sorrow, but you are not bound to go into any details about it. For instance, you may say, "I cannot remember anything since my last Confession, but during my life I have sometimes offended God by sins of violent anger, or by sins of wilfully neglecting Mass, or by sins of intemperance, as the case may be. If you have been conditionally baptized, however, you must mention some sin into which you have fallen *after* your conditional baptism.

The other point is, what are you to do supposing after Confession you think you have left out something of importance without any fault of yours? You must not easily believe this, or be scrupulous about it. If, however, you feel pretty sure of it, still you must not be troubled, because, if you have made a good Confession, *all* sins, whether mentioned or not, are certainly forgiven you. What you have to do is to mention the things you have left out the next time you go to Confession. If opportunity allows, you may make a Confession of them before going to Communion, but you are not obliged to do so. I will conclude this instruction by saying a word on the choice of a Confessor.

For some of the sacraments you ought always to apply to the parish priest, or to some priest attached to the mission in which you reside. It is not so with Confession. The Church means to leave all people as free as possible in their choice of a Confessor. You are therefore *only* to consider which priest is likely to benefit you most by his advice, and not to trouble

yourself at all with the idea that you may be expected to go to this person or that. Choose some one tolerably near to where you live, and do not change without some good reason. You must accustom yourself to go to any priest, stranger or otherwise, when there is any reasonable cause for so doing. There is nothing more dangerous than allowing yourself to be too much attached to one director, so as to fancy that you can go to no one else. One priest may give you better advice than another, but the priest is only the representative of our Lord, and it is to Him you must look in receiving the sacraments, and not to the individual who is for the moment acting as His instrument.

INSTRUCTION V.

ON THE COMMANDMENTS.

Commandments of God and of the Church.—Their Obligation and Distinctions.—Division of the Decalogue.—Things commanded and forbidden by the First Commandment.—Honour given to the Saints.—Kinds of Honour.—Supreme.—Inferior.—Relative.—Sins against Faith.—Sundays and Holidays.—Which are the Holidays?—Way of observing them.—Fasting and Abstinence. Rules of Fasting.—Which are the Fasting Days?—Reasons of Exemption.—Advantages of Fasting.—Easter Communion.—Time appointed for it.—Obligation of receiving Viaticum.—Summary of the Obligations of a Catholic.—Grace of Conversion.

In the last instruction I gave you an account of the different things you would have to do, in order to be received into the Catholic Church.

I now come to another consideration.

What are the particular duties and obligations which are binding on you as a member of Christ's Church? You remember that your profession of faith is not merely an abstract expression of belief, but is also a solemn recognition of the authority of the Church over you, and a promise of loyalty and obedience to her.

What does this obedience involve?

This leads me to speak of the Commandments, about which there are some questions which want explanation.

We sometimes hear about the Commandments of God, and the Commandments of the Church. What is the difference between them?

In the first place you have to understand that both kinds of commandments rest on precisely the same authority. It does not in the least matter whether a thing is commanded by God Himself immediately, or whether we are told to do it by the Church in His name. In both cases our motive for observing the commandment, if we *do* observe it, is the obedience we owe to God, whilst if we neglect it, the sin is just the same in both cases—disobedience to God.

There are, however, some important distinctions between them, which come from the *kind* of commandment, not from any difference in authority.

The Commandments of God are generally about great principles of right and wrong, which can never alter, but bind under any circumstances.

The laws of the Church are generally about practical duties, which vary very much with circumstances. The laws of the Church are not in general intended to bind you to do anything which would be a real hardship, so circumstances may easily occur which give you an *exemption* from them.

For instance: "Thou shalt love the Lord with thy whole heart." This is a command of God. You can

understand that no *possible* circumstances will excuse you from keeping it. "You shall hear Mass every Sunday." This is a command of the Church, and you will at once see that many reasons will exempt you from the obligation of obeying it. For example, if you were on a sick-bed, or out at sea.

Moreover, all commands of the Church can be changed, or dispensed with by the authority of the Church, whereas the laws of God admit of no dispensation.

I have now a few things to say about the decalogue, or ten commandments.

You will observe that the *division* of these ten commandments amongst Catholics is not the one used by Protestants.

What Protestants call the *first* and *second* commandments, Catholics call the *first:* again, what we call the *ninth* and *tenth* commandments, Protestants call the *tenth.* In this way the *numbers* of nearly all the commandments are changed.

The reason why this division is adopted by the Church, is that the words, "Thou shalt not make to thyself any graven thing, nor the likeness of any thing in the heaven above, or in the earth beneath, nor in the waters under the earth; thou shalt not adore them nor serve them," are manifestly part of the commandment which tells us to worship the only "One true and living God," and not to have "strange gods" before Him, whilst "Thou shalt not covet thy neighbour's wife," and "Thou shalt not covet thy neighbour's

goods," forbid sins of thought, which differ greatly in character.

Under the First Commandment come a number of subjects on which it is necessary to speak.

It has, like the commandments generally, two parts, positive and negative; it tells you what you must do, and also what you must *not* do.

It commands you to give God the honour and worship which are due to Him. This worship consists of four things—Faith, Hope, Charity, and the Virtue of Religion; that is the virtue which regulates the *service* to be offered to God.

All these things may be called the *worship* of God. Faith is the worship of our understanding. If you submit your understanding to believe His teaching, then you worship His Infinite Wisdom and Truth. Hope is the worship of your *desires.* Whatever you make your *last end,* that is to say the last and highest object of your desires and wishes, you may be said to worship, and this worship you are bound to give to God.

Charity is the worship of the affections. You worship God by making Him the first object of your love.

Religion teaches you to worship God, by giving Him that external homage of reverence and service which belong to Him.

It is the virtue of Religion which makes people observe all the commandments of the Church.

If you neglect those things which are commanded by the Church, as part of the worship due to God, then

you are sinning not only against the particular command of the Church, but also against the First Commandment.

The First Commandment forbids four different sorts of things, which are detailed in the Catechism.

1. Idolatry.

2. *Un*belief, or *Mis*belief. We are bound not only to believe in God, and worship Him, but to believe in Him *rightly*, that is exactly as He has Himself revealed, and to worship Him as He has Himself commanded. False religion, therefore, *to those who are in any way responsible for it*, is a grievous sin.

3. Any kind of dealing with the devil, or attempting to do so. All attempts at divination, at communicating with departed spirits, of which we sometimes hear, are forbidden.

4. Superstition.

Under this commandment I must speak about the honour paid to the Blessed Virgin Mary and to the Saints.

The Catechism, you will see, says: "It is not forbidden to give them an inferior honour, for this is due to them as the servants and special friends of God."

Now there are three sorts of honour different from each other not in *degree*, but in *kind;* that is to say, they are different not only because one is greater than the other, but because their *nature* is different.

These three are (1.) Supreme or Divine Honour.

(2.) Inferior Honour.

(3.) Relative Honour.

1. This Supreme or Divine Honour belongs to God alone. It is sometimes called "Latria," whilst the honour given to the saints is named "Dulia." It is the honour by which we recognize God as Infinite, as the Supreme Lord of all, as First Beginning and Last End of ourselves, and of all things, for "Of Him, and by Him, and in Him are all things: to Him be glory for ever, Amen." (Rom. ii. 36.)

In this supreme honour, it is clear there are no degrees. It is incommunicable; that is, cannot be given to any other without sacrilege. Of this honour God is *jealous*. "You shall not go after the strange gods of all the nations that are about you, because the Lord thy God is a jealous God in the midst of thee." (Deut. vi. 15.) To give this supreme honour to *any* creature is idolatry, and it does not, in the least, matter *what* creature it may be. It would be just as much idolatry to give it to the greatest archangel in heaven, as it would be to give it to gods of "silver and gold."

But there is manifestly *another* kind of honour. This is an *inferior* or *lower* honour. It belongs, in some degree or other, and for some reason or other, to most of God's creatures. "Honour thy father and thy mother." "Fear God, honour the king." On earth parents, rulers, and many others have a right to honour. "Render to all men their dues . . . tribute to whom tribute, honour to whom honour." (Rom. xiii. 7.)

Now what is the *ground* of this honour? Why do we give it to creatures? We honour them on account

of the different gifts, graces, authority, or position which God has given to them. For instance, we honour kings and rulers because God's Providence has put them over us. "The powers that are, are of God." Our parents, because to us they represent God, and are the instruments of His greatest blessings to us. We pay honour to men of genius, to wise and good men, because of the special talents which God has given to them.

In precisely the same way we pay inferior honour to the saints and angels, on account of the excellent gifts which they have received from God. He has given them the highest of all gifts, His supernatural graces, and His own friendship. These are they "whom the king hath a mind to honour." It is reasonable, therefore, that this inferior honour, which belongs to God's creatures, should in a high degree be given to them. It is an honour precisely the same *in kind* as that which is given to people on earth, except that being more immediately connected with God, it naturally takes a more decidedly religious tone. The honour we give to the Blessed Virgin Mary is of the same nature, and on precisely the same principles. It is an *inferior* honour, given to her *in proportion* to the greatness of God's gifts bestowed on her. Our Blessed Lady exactly explains this when she says: "Because He hath regarded the humility of His handmaid, for behold from henceforth all generations shall call me blessed, *because He that is mighty hath done great things to me*, and Holy is His name." (S. Luke i. 48.)

The privilege, the rank, the position, the graces bestowed on her by God in making her His mother, are beyond comparison greater than the favours granted to any other creature, therefore naturally the honour which we bestow on her is greater, as far as we can, in the same proportion.

Now can this inferior honour ever, in any way, interfere with the supreme honour given to God? Certainly not, first because they are quite different, not in *degree*, but in *kind*; secondly, because the very idea of inferior honour implies that it is given on account of gifts and qualities of which God Himself is the only source. We may very truly say, therefore, that all inferior honour is ultimately referred to God.

But then comes in the question of Intercession of Saints, and what follows from it, the reasonableness of *asking* for this intercession, *i.e.* praying to the Saints.

Now first, does this in any way interfere with the office of Our Lord as mediator between God and men? S. Paul says: "There is one God, and one Mediator of God and men, the man Christ Jesus." (1 Tim. ii. 5.) Does the Catholic practice of asking the prayers of the Saints in any way contradict this fundamental Christian doctrine? Certainly not, for the simple reason that all the graces we ask of them *must* come through the merits of Christ. We ask them to obtain certain favours for us, not of their own power, but "through Jesus Christ Our Lord." If this sort of *intercessory* mediation interfered with the *essential* mediation of Our Lord, it would follow that *no one* might ever pray

for his neighbours. It is clearly just as much an interference with the mediation of Our Lord if you pray for your parents, or your children, as it is if the Blessed Virgin Mary in heaven prays for you.

But can the saints and angels hear us? What do we know about the *nature* of spiritual beings? of the angels, or of the souls of the just? How can we tell in what way knowledge comes to them? How can we possibly form a judgment of what God may please to impart to them? We simply know nothing about it, except that Our Lord says: "There shall be joy before the angels of God over one sinner doing penance" (S. Luke xv. 10), and that the Church teaches us that it is a reasonable and right thing that we should ask for their intercession. This intercommunion of prayer is almost *essential* to the idea of the "Communion of Saints," of which we speak in the Creed. If they do not pray for us, and we do not ask for their prayers, how can there be any "Communion" with the Saints in Heaven? In the Apocalypse, or Revelations, S. John says: "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried out with a loud voice, saying: How long, O Lord, holy and true, dost Thou not judge, and revenge our blood, on them that dwell on the earth." (Apoc. vi. 10.)

Here we have precisely the souls of the martyrs represented as interceding with God for the Church on earth.

There is still one kind of honour left which needs

explanation: this is Relative honour. This we may describe as honour bestowed upon some object, *not* for itself, but for something else, to be *handed on*—if we may use such an expression—to another. This is the sort of honour given to "relics, crucifixes, and holy pictures," and, generally, to inanimate things.

Let us take an illustration from common life. You have a picture of your mother, or some very dear friend who has gone. You put this picture in a most honourable place, perhaps next your heart. Nothing would distress you more than to see some one treat it with insult. Perhaps, in moments of special feeling, you kiss it with tender emotion. What is the meaning of all this? You know perfectly well all the time that this picture is only paper or ivory, marked with colour. This is *relative* honour. The honour and love showed to the picture are meant to be *handed on* to the person it represents. The kiss indeed is given to the picture, but the love was meant for your mother.

It is exactly the same with the use of holy images. They are intended to bring God, and His Saints, and holy things before our minds, and to give us an opportunity of expressing our feelings towards them. Honour is given to these images, marks of love are shown to them, but the honour and love are *meant* for God and His Saints, and *not* for the wood or stone of the image—exactly as is the case with your mother's picture—and people are no more likely to confuse between the images and the things they represent in the one case than in the other.

I shall have occasion later on to speak of the particular ways in which this relative honour is shown. It is enough to say now that when once the principle of it is understood, the particular way of showing honour is a matter of small importance, and varies very much according to the customs of different countries.

I must now take another part of the First Commandment. The Catechism tells us that it forbids "all false religions, and all disbelief or wilful doubt of any article of Faith."

You have to remember that disbelief and *wilful* doubt are practically just the same. If you make up your mind wilfully to doubt the truth of anything the Church teaches you, you have in fact ceased to believe altogether. Any wilful and deliberate doubt is simply inconsistent with the virtue of Faith, and destroys it. And now about the *sin* of unbelief. You must understand that unbelief is not only a misfortune, but is nearly the greatest sin which a man can commit.

Faith is two things: it is a great *grace,* and a great *virtue.* It is a great grace, because it is an inestimable blessing which is bestowed on us by the goodness of God. We cannot either get it or keep it by our own strength, but it must be given to us by God, and preserved by His assistance. On the other hand, Faith is a virtue, that is, something which requires the co-operation of our free will, with God's grace. Faith supposes the use of reason. God does not ask us to believe without sufficient proof; but at the same time this proof is not such as to *compel* men to accept it.

If, with the grace of God, we believe, it is an act not only of the understanding, but also of the free will, and is therefore most pleasing to God. At the same time men can, if they please, either reject or lose the grace of Faith, and then they are guilty of a grievous sin.

Faith is a virtue, as I have said, and therefore it is our duty to be diligent in guarding, practising, and increasing it. We read of a man in the gospel using these words: "I do believe, Lord: help my unbelief." (S. Mark ix. 23.) And again the apostles said to our Lord: "Increase our faith." (S. Luke xvii. 5.) We see, then, that Faith is a matter of prayer, and that it is by prayer that Faith has to be kept and increased. As a virtue, you have three things to do for your faith. You must pray for its increase, you must avoid all *unnecessary* temptations against it, and you must live up to its dictates. Above all things be sure of this; if ever you lose it, it will be by your own fault, and you will have to give a terrible account to God for it.

I must now speak about false religions.

When you become a Catholic, you may have every possible charity for all out of the Church, but you cannot have any charity or sympathy for any other religious *system* or *sect*.

By the fact of being condemned by the Church, any system is shown to be *essentially* hostile to it. "He who is not with me is against me." With regard to individuals, it may very well be that it is not their

fault that they have not the true faith. Very likely if they had had the same means of knowledge, they would be much better Catholics than we are; at any rate, it is not for us to judge, we cannot therefore be too charitable towards them. With a "sect," or false religion, however, it is quite different. Every sect, as such, is *necessarily* a rebellion against the one Church of God, and therefore cannot have the smallest claim on our sympathy or forbearance. It is a most dangerous thing to give way to any of this false sympathy for error; it is dangerous to those who indulge in it, and most unkind to those out of the Church, in as much as it has an obvious tendency to keep them away from the truth.

Of course it is natural that you should feel a preference for religious practices to which you have been accustomed all your life. You love the forms of prayer you learned at your mother's knee, and it is not to be wondered at; but you must remember it will not do to indulge this feeling too much. It ought to be your great wish to conform your tastes, and feelings, and practices, as far as may be, to the ways of God's Church. If it so happens that there are some things you do not like at first, never mind, it will not be long before you learn to appreciate them, if only you have the true spirit of loyalty.

There is one thing connected with this subject which seems hard. It is not lawful to join in any kind of religious worship or prayer with those out of the Church. This very often seems unkind, and to refuse

is practically a difficult and trying duty. What is the reason of it? Not because we (necessarily) disapprove of the prayers they use. They very often are, word for word, our prayers, taken from our books. Still less is it because we despise others, and think ourselves better. The reason is because they are avowedly in a hostile position to the Catholic Church. They are *Protestants:* what do they protest against? Why, the claims of the Catholic Church! If we join with them, we are just as much traitors against God's Church, as we should be traitors against the Queen, if we were found marching under the enemy's colours. We have nothing whatever to say against those who have had no means of knowing the true Church of Christ, but in those who *do* know, it can be nothing else than sinful to join them.

I may mention that this does not necessarily apply to weddings and funerals. You would then go not to join in religious worship, but to show respect for your friends. In that case it is allowed, unless there is some local law against it, supposing that your attendance does not give scandal.

I will now explain some things connected with the laws of the Church. You will find six chief precepts put down in the Catechism. It will be desirable to speak shortly about Sundays and holidays; fasting and abstinence; confession and communion.

1. The Catholic notion of Sunday is in many ways different from that held by many Protestants.

The Sunday is *not* the Sabbath Day. The Sabbath

Day was the *seventh* day of the week, the Saturday: whereas the Sunday is the *first* day of the week. It is not as if this came about by some sort of miscalculation; it is manifest that it was chosen by the apostles in order *not* to be the *Sabbath* of the Jews, but the *Lord's Day*. "I was in spirit, on the Lord's Day," says S. John (Apoc. i. 10), and the "Lord's Day," as distinguished from, and opposed to, the Sabbath, it has been from that time to this. You see, therefore, that the Third Commandment no longer binds us as to its details. The principle it laid down, of giving up one day to the service of God, remains, but the way of carrying out this principle is changed, in so far that the particular day it appointed, and the rules it gave for the observance of that day are just as much abrogated as the Feast of the Passover, or the rites of sacrifice and unleavened bread.

The New Law has its own spirit, its own Sacrifice, and its own feasts, which have taken the place of those appointed in the Law of Moses. If we would know the days to be observed, or the regulations about them, or the spirit in which they are to be kept holy, we must go to the Catholic Church, not to the Mosaic Law.

The Church tells us to keep Sunday holy, instead of Saturday, and to keep it in a Christian, and not a Jewish manner. It also tells us that, as in the Old Law there were many feasts, of just as much obligation as the Sabbath, so there are feasts in the New Law, which from the authority of the Church are

to be kept holy, just as Sundays are. These are called "Holidays of Obligation." The number of these holidays varies in different countries and at different times, according to the discretion of the Church.

In England we have eight—Five of Our Lord, namely: Christmas Day, Dec. 25; The Circumcision, Jan. 1; The Epiphany, Jan. 6; The Ascension of Our Lord, forty days after Easter; Corpus Christi, the Feast of the Blessed Sacrament, the Thursday after Trinity Sunday. There is one Feast of the Blessed Virgin Mary, the Assumption, Aug. 15; one of the Apostles SS. Peter and Paul, June 29; and one of all the Saints, Nov. 1.

All these days you are bound, *as far as you can*, to keep just like Sundays. A great many people, however, are, in fact, obliged to labour on them, because their ordinary work is going on, and they cannot neglect it, without losing their means of subsistence. In such cases you may take it for granted that the Church allows you to labour. You should, however, do your best to hear Mass.

Now comes the question, how are we to keep Sundays and holidays? For this we must go to the Church. She has unlimited power from her Divine Founder both to ordain *what* days are to be kept holy, and *how* they are to be kept holy.

What you have to do is, 1st, to observe exactly the strict *command* of the Church; 2nd, to enter as far as you can into the spirit and intention with which she

makes this command. The strict command is to hear Mass, and rest from servile work.

The command to hear Mass is very strict. The Mass is the great sacrifice offered to God, and *all* are obliged to be present at it.

No kind of devotion you can do at home, no afternoon or evening service in the Church, will in the least supply the place of it. These things are very good, but they will not do instead of Mass. You are bound to hear Mass every Sunday and Holiday, and if you fail to do so without sufficient reason, you are guilty of a mortal sin of disobedience. Circumstances may make it morally impossible for you to attend, and then you are excused, but not otherwise. These circumstances are such as follows: illness, which would make it dangerous to your health; distance from a Church; some occupation which you cannot leave without considerable injury to yourself or others.

As to servile work. This means hard work, work of body *only*, as distinguished from work of which the mind does the greater part.

Many things are considered as *servile* work by the common opinion of men, such as needlework, &c. These you must not do, except in case of reasonable necessity.

Now about the spirit of the Church.

There can be no doubt that the intention of the Church is to consecrate these days to the service of God. This clearly is not properly done if you spend half an hour hearing Mass, and then amuse yourself

for the rest of the day. You ought, then, first, to give God a *good day's work*, by spending a reasonable proportion of your time in His service, in assisting at the other offices of the Church, hearing sermons, and being present at Benediction, in making a meditation, in reading some spiritual books, &c. Secondly, you ought to avoid all those amusements and employments which would so much distract and engross you as to prevent your consecrating the day to God.

If you make Sunday a day of dissipation, you clearly are not entering into the spirit of the Church which calls it, and makes it the *Lord's Day*.

When you have observed both these points, you need have no scruple whatever in amusing yourself by any description of innocent amusement. Sunday is intended to be a day of rest as well as of devotion.

Rest does not necessarily mean sitting still doing nothing. Any kind of occupation or amusement or exercise which refreshes the body and the mind, is really rest.

Remember then to keep the strict command, and to enter into the spirit of the Church, in observing Sundays, and do not scruple about anything else.

I may say, before concluding, that there are very few things more important for a Christian life than a careful observance of Sunday. It is the day intended to supply all the unavoidable deficiencies of the week, and to renew the spirit of fervour which is so easily lost in the common labours of life.

I must now explain the duties of fasting and absti-

nence. What are the rules regulating them? What is the good of them?

Shortly and roughly stated, abstinence means eating no meat; fasting means taking no breakfast. Abstinence requires little or no explanation. *Meat* means the flesh of all hot-blooded land animals and birds. Fasting, however, is not quite so simple.

You must understand that fasting in theory and fasting in practice are two very different things. The reason of this is, first, that a number of changes have been made in the original rule by custom, and are now allowed; secondly, that a number of permissions or dispensations are, in fact, granted every year by authority. They have been given for many years, and it is not in the least likely that they will ever be taken away again.

Fasting in theory, that is the fasting of the early Church, is this. You may not take any flesh meat or any things derived from flesh. These last are called in Latin "lacticinia," and are milk, butter, cheese, and eggs. You may only take one meal, and that not before mid-day. So much for theory, now for practice. You may take one full meal, unrestricted in quantity, either in the middle of the day, or in the evening. At this meal you may take these "lacticinia" on all fasting days except Ash Wednesday, and the three last days in Holy Week, and on most of the fasting days during Lent, you may also eat meat. The days on which you may *not* eat meat, and the other regulations are always read out at the beginning of Lent.

Besides this one meal you may take another, either in the middle of the day or in the evening, which is called a "collation." This is *nearly* unrestricted as to quantity. You are allowed eight ounces, which is generally as much or more than people care to eat of the sort of food, and you need not be scrupulous about weighing it. At collation you may never take either meat or lacticinia. You are allowed bread, vegetables, sweet things, and fish.

By a special indulgence, granted some years ago, you may also take dripping at dinner and at collation on all days except Good Friday.

In the morning before twelve o'clock (or *nearly* twelve) you must not take any meal, but you are allowed a slice of bread, not to be more than two ounces. You may not take anything to eat except at these three times, but there is no restriction as to drinking, except with regard to milk, and things which are really nourishing food. A small quantity of milk is, however, by custom, allowed in tea, &c., to make it palatable.

On all fasting days, and on the Sundays in Lent, it is forbidden to eat flesh meat and fish at the same meal. If you are allowed to take meat, you must not eat fish. You may, however, take them both on the same day at different meals. This applies to those who are not bound to fast, as well as to those who are.

In some cases these restrictions appear not to be any mortification at all (at least people often think so till they have tried them), but you must remem' >r that

such laws are made for people in general, and not for individuals, and that any mortification *beyond* these general rules ought to be done in private. It *is*, besides, a great mortification in the long run not to be able to do exactly as you like in such matters, and there are sure to be a number of little inconveniences occasioned by observing such rules, which, if patiently borne, give ample opportunities of self-denial.

The days appointed for fasting and abstinence are these:—you must abstain on all Fridays, except when Christmas Day falls on a Friday, and on all fasting days except those days during Lent on which meat is allowed, of which due notice is always given.

The fasting days are all the days of Lent except Sundays; Wednesdays and Fridays in Advent; Wednesday, Friday, and Saturday in each of the Ember Weeks; and certain Vigils, that is, the eves of some great festivals. The Ember Weeks are the first week in Lent; Whitsun week; the third week in September; and the third week in Advent. The Vigils, which are fasting days, are Christmas Eve; Whitsun Eve; the eve of SS. Peter and Paul, June 28th; the eve of the Assumption, August 14th; and the eve of All Saints, Oct. 31st.

Let us now ask, who are exempted from the duties of fasting and abstinence?

From fasting all persons are exempted until they reach the age of twenty-one, those after sixty, and people engaged in hard work. For instance, a carpenter or a bricklayer would never be obliged to fast, even if he were away from work for a day or two.

Those who are so poor that they cannot count on any regular meals, are also exempted.

Besides these grounds of exemption, there is that one about which there is the most difficulty—bad health. If it is *clear* that your health would materially suffer, or that you would be unable to perform the duties of your state of life, you are exempt from fasting. If it is doubtful, then you ought to ask your confessor for a dispensation. Indeed you ought *always* to ask when you have the opportunity, because you cannot expect to be a fair judge in your own case.

On the contrary, what does *not* exempt you? A little inconvenience or discomfort is no excuse. Still more, human respect is no excuse. You are not excused from fasting because your friends don't like it, and would laugh at it.

About abstinence. Children under seven years are commonly considered exempt, though it is as well that they should be accustomed to it as early as possible; and you are excused when any serious inconvenience or injury would arise from it.

I may here observe that the rules of fasting vary in different countries. When you are living abroad you should, therefore, enquire on what days you are bound to fast and abstain, and what things are allowed on fasting days. In some countries, for instance, all those who dine at *tables d'hôte* are allowed to eat meat, and other indulgences are granted to suit the necessities and convenience of travellers.

You must make a point of observing these laws of

the Church with great exactness. There is no surer way of proving the *reality* of one's religion than by attention to them. One *act* of obedience is really a greater proof of love than many words.

On the other hand, no greater contempt of God can easily be shown than by a disregard for such laws. The temptation is so small and pitiful! It reminds us of the complaint which God made of the Jews. "They have violated me amongst my people for a handful of barley, and a morsel of bread." (Ezech. xiii. 19.)

Make up your mind, therefore, whether there is, or is not, a *real* reason to exempt you from these laws. If there *is*, go on with a good conscience; if not, observe them at whatever cost, and God will reward you.

Before I conclude the subject of fasting, I must say a word or two about its use. The Catechism has this question: "Why does the Church command us to fast and abstain? Answer. That so we may mortify the flesh, and satisfy God for our sins." For two reasons then. We are engaged in a warfare, and self denial, even in lawful things, is a necessary condition of success. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (S. Luke ix. 23.) S. Paul says: "Every one that striveth for the mastery refraineth himself from all things, and they indeed that they may receive a corruptible crown; but we an incorruptible one" (1 Cor. ix. 25); and he concludes this passage by applying this simile to himself: "I chastise my body, and bring it

into subjection, lest, perhaps, when I have preached to others, I myself may become a castaway." Moreover, we have sinned, and by our sins we owe a debt to the justice of God. S. John says: "Bring forth fruit worthy of penance" (S. Matt. iii. 8); and our Lord Himself says: "Wo to thee, Corozain, wo to thee, Bethsaida, for if in Tyre and Sidon had been wrought the miracles that have been wrought in you, they had long ago done penance in sackcloth and ashes." (S. Matt. xi. 21.) These words show what *are* the fruit of penance. Penance is not *merely* to be repentance, but is to be repentance accompanied, as much as possible, by those outward works which, amongst other things, show an appreciation of sin, and a desire, by self-denial and "mortification," to make atonement to the offended Majesty of God.

The Old Testament is full of exhortation to fasting, and examples of it. "Be converted to me with all your heart in fasting, and weeping, and mourning" (Joel ii. 12); and our Lord, far from abolishing it in the New Law, distinctly confirmed it. He told His apostles *how* they were to fast. "Be not as the hypocrites, sad . . . but thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not to men to fast" (S. Matt. vi. 16); and He distinctly said that they should fast when He was taken away from them. "But the days will come when the bridegroom shall be taken away from them: and then they shall fast in those days. (S. Mark ii. 20.)

Our Lord further encouraged His disciples to this,

by His own example in His forty days' fast, and by telling them that the devil was cast out by fasting: "this kind is not cast out but by prayer and fasting." (S. Matt. xvii. 20.) From the time of the apostles, therefore, until the present, the Church has not ceased to exhort her children to the duty of fasting, and, at suitable seasons, to prescribe it as an obligation.

In the fasts ordered by the Church, you have the opportunity for the practice of three virtues—obedience —penance, or making atonement for your sins—and that self-denial or mortification which, in some degree, is necessary for all Christians if they would follow Christ to victory. "And they that are Christ's have crucified their flesh with the vices and concupiscences." (Gal. v. 24.)

There is not very much to be said about the last point, the duty of Confession and Communion. I shall have to speak at length of Communion, when you have to prepare for your First Communion, and I have only now to mention the *strict obligation* of receiving, which comes from the laws of the Church.

You are strictly bound to receive Holy Communion "once a year, and that at Easter or thereabouts." The Catechism says "thereabouts," not because the time is not exactly fixed, but because the fixed time varies in different countries. "Thereabouts," in England, means from Ash Wednesday, the first day of Lent, till Low Sunday, the Sunday after Easter Sunday, including both those days. You are bound to receive the Blessed Sacrament once within that time, and if

you fail to do so, you commit a mortal sin, unless some real necessity has prevented you, and then you are bound to receive as soon as possible afterwards. This does not mean, of course, that once a year is enough. This law is made, that no one may have the excuse of saying that no special time is appointed. I shall have to refer to this again in the second part of these Instructions.

We are also bound by a strict law of the Church to receive the Blessed Sacrament when in serious danger of death.

The Holy Communion is then said to be received as "Viaticum," or "preparation for a journey." This law is binding in all cases, except when, from circumstances, the Blessed Sacrament cannot be administered without fear of irreverence.

Confession is also obligatory once a year. The obligation of Confession and Communion begins as soon as children are old enough to be instructed in the proper way of performing these duties.

I have now given you a short explanation of the chief obligations you take upon yourself in becoming a Catholic.

To put them in a few words: You solemnly profess the Catholic Faith; by doing so you undertake always to adhere to that faith in your heart, and to reject everything opposed to it. You undertake, also, to use all the necessary means to obtain from God the grace which you need for this purpose; to take proper care to learn the Truths of Faith; to avoid all unnecessary

and unreasonable dangers; and, in short, to keep your faith as a precious treasure till the end of your life. Moreover, you undertake outwardly to profess your faith at whatever cost, whenever occasion requires, and never to be ashamed of it. Our Lord says: "He who confesses me before men, I will confess Him before my Father who is in heaven; he that denies me before men, I will deny him before my Father who is in heaven."

In becoming a Catholic, you also undertake that you will always try to keep the law of God, as explained to you by His Church, and the particular precepts which the Church lays on all Christians in the execution of her office.

Finally, as a means of doing all this, you undertake diligently to make use of prayer and of the sacraments, that you may obtain for yourself the needful grace from God.

There are still a good many things to be explained, but I think I have told you all that you need know before you are received into the Church.

In making your submission, you must try to lay aside all human motives. You must be a Catholic because you are convinced that it is the will of God, and not for the love or fear of anybody on earth.

You must remember that God has given you a very special grace in calling you to His Church, a grace which has been denied to many people much better than you are, and you may apply to yourself Our Lord's words to His disciples: "Many prophets and kings

have desired to see the things that you see, and have not seen them, and to hear the things that you hear, and have not heard them." (S. Matt. xiii. 17.)

You are bound to act up to this grace at any cost. Our Lord says: "No man putting his hand to the plough and looking back, is fit for the kingdom of God" (S. Luke ix. 62), and S. Peter says: "For it had been better for them not to have known the way of justice, than after they have known it, to turn back from that holy commandment which was delivered to them." (2 S. Peter ii. 21.)

On the other hand, if you bravely correspond with the grace given to you, you need not be afraid that God will desert you. He will most certainly give you all the assistance you require to persevere, and, if you have anything here to suffer for Him, you will "receive a hundred fold, and possess life everlasting."

PART II.

INSTRUCTION I.

ON THE HOLY COMMUNION.

Different Names of the Blessed Sacrament.—Earliest Instruction for Holy Communion.—Discerning the Body of the Lord.—The True Body.—The appearances.—The Consecration, Matter, and Form of the Holy Eucharist.—Conditions for a worthy Communion.—State of Grace.—Habitual and Actual Grace.—Confession before Communion.—Venial Sin.—Fasting before Communion.—Preparation for First Communion.—Hearing Mass before Communion.—How to receive the Blessed Sacrament.—Thanksgiving.—Effects of Communion.—Communion under one kind.—How often to receive.

You have now, by God's grace, been received into the Church: but you have still a great deal to do. Much is yet needed that you may be "perfect, furnished to every good work." (2 Tim. iii. 17.) First: you have to know the nature of those Sacraments, which in due time you will receive. Secondly: you must make yourself acquainted with the common usages of the Church, so as to be able to join profitably in her public devotions.

The object of this second course of instructions is to explain, as minutely as may be necessary, the sacraments, devotions, and religious practices in use amongst Catholics.

The first thing you have to do is to prepare yourself to receive the Holy Communion. Until you are able to approach to the table of Our Lord, to receive the food of your soul, you cannot be considered as fitted for the duties of a Christian life. I will begin by explaining the different names which are commonly given to the Holy Eucharist. The word "Eucharist" means "thanksgiving;" and the Mass is often spoken of as the "Eucharistic sacrifice." "And taking bread He *gave thanks*, and broke and gave to them." (S. Luke xxiii. 19.)

The Holy Eucharist is commonly called the Blessed Sacrament, because it is the highest in dignity of all the sacraments. You must remember, however, that it is never spoken of as "the sacrament;" and that such an expression is odious to Catholic ears. Another name given to the Blessed Sacrament is the "Host." This word means "Victim," or sacrifice, and is usually applied to the Holy Eucharist at the Mass: thus we say the "Elevation of the Host." At Benediction, also, we sing the hymn, "O salutaris Hostia," "O saving Host."

The Blessed Sacrament is called the "Holy Communion," when we receive it sacramentally.

The Holy Eucharist is both the *cause* and the *sign* of our union with Christ and His Church. Our Lord

says: "He that eateth my flesh and drinketh my blood *abideth* in Me and I in him." (S. John vi. 57.) And S. Paul has the words: "For we being many are one bread, one body, all that partake of one bread." (1 Cor. x. 17.) These passages explain why the Blessed Sacrament is called "Communion," or the "Bond of union."

Lastly, it is called the Holy "Viaticum." This name means the "Provision for a journey." It is used when the Holy Eucharist is given to Christians as a provision for their last journey; that is to say, when they are in danger of death. I spoke about the Holy Viaticum and the obligation of receiving it, in the Fifth Instruction on the laws of the Church.

I will now proceed to explain, as shortly as I can, the things that are necessary as a preparation for First Communion.

I cannot do this better than by going back to the oldest instruction for Communion recorded—I mean that given by S. Paul. When he writes to the Corinthians, he reproaches them for the disorderly manner in which they meet together for the celebration of the Holy Eucharist, and then proceeds to give them an instruction, in these words. He says to them: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, broke, and said: Take ye and eat; this is my body which shall be delivered for you; this do for the commemoration of me. In like manner the chalice, after He had

supped, saying, This chalice is the New Testament in my blood: this do, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord until He come. Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we should judge ourselves, we would not be judged." (1 Cor. xi. 23.)

In this instruction, you see what is requisite for receiving the Holy Communion—Firstly, to "discern" the body of the Lord. "Eateth and drinketh judgment to himself, not *discerning* the body of the Lord;" and, secondly, to "prove" ourselves: "Let a man *prove* himself." We also see the consequences of neglect, in these words: "*therefore* are there many infirm and weak among you, and many sleep."

To "discern" the Body of the Lord means to understand and feel what it is you are going to receive when you go to Communion. The Catechism tells us the Holy Eucharist is "the true Body and Blood of Jesus Christ, under the appearances of bread and wine." It says "the true Body," that you may understand that it is not the Body of Our Lord as a figure, or a devotional

sentiment, or as if He had taken any new Body; but that, in the Holy Eucharist, you have the very same real Body that He had on earth, and which was crucified and went up to heaven.

There is a beautiful hymn, addressed to the Blessed Sacrament, which says: "Hail, true Body, born of the Virgin Mary, which truly sufferedst, and was truly immolated upon the cross for man, whose side being pierced, sent forth true Blood." This tells you why we say the *true* Body of Our Lord. It does not follow however, that His Body is here in the same condition or way in which it was on earth.

When Jesus Christ was living on earth, His Body was *mortal* and *passible;* but in the Blessed Sacrament, it is *glorified:* that is to say, during His mortal life, He was able to suffer cold, hunger, and pain, just as we do, and then was able to die; but in the Blessed Sacrament, His Body cannot suffer or die, but is glorified; that is, it is in the same condition as the bodies of the just will be after the day of judgment. When He was living on earth, He was subject to all the laws of nature, except when He chose to work a miracle; but in the Holy Eucharist, He is not.

From this you see that if any accident were to happen to the sacred Host, it would not in any way injure or hurt Our Lord. To use the words of the beautiful hymn, "Lauda Sion"—

> "Nulla rei fit scissura,
> Signi tantum fit fractura,
> Quâ nec status nec statura,
> Signati minuitur."

"Itself remains undivided: The sign only is broken, by which is impaired neither the stature nor the dignity of Him, who under it lies hidden."

I will give you an illustration. Suppose there were a great fire, and in it the church were burnt down, and the Blessed Sacrament, reserved in the tabernacle, were consumed in the flames. Such a thing would be very painful to all Catholics; but, in reality, if it were not by anybody's fault, no injury and no dishonour would be done to Our Lord. One wicked Communion would really be a thousand times over a greater injury to Him, than such an accident as this. Our blessed Saviour is there miraculously; He is present, not *partly* under the form of bread, and *partly* under the form of wine; but *wholly* under each form. In the same way, He is wholly present in a countless number of places: if a thousand people go to Communion at once, each of them receives Him, not *partly*, but *wholly*, just as if there were no one else there but himself.

All this, again, is beautifully told in the same hymn—

"Facto demum sacramento,
Ne vacilles sed memento
Tantum esse sub fragmento
Quantum toto tegitur.

"Sumit unus: sumunt mille
Quantum isti; tantum ille
Nec sumptus consumitur."

"When the Sacrament is broken, hesitate not, but remember, that as much is contained in the fragment as lies concealed in the whole."

"One receives, a thousand receive; as much is given to this one alone, as to all the thousand; and when received, He is not consumed."

This is a most wonderful thing, which we cannot in the least understand. We say that "God is everywhere," and by this we mean not that God is partly in one place, and partly in another, but that He is present *wholly* in every part of the universe; in a similar way the Human nature of Our Lord, united to His Divinity, is by the Divine power present, wholly and entirely in every place where the Blessed Sacrament is preserved.

"Under the *appearances* of bread and wine." This means that the Blessed Sacrament has all the outward qualities of bread; its look, and taste, and all the properties which come under our senses, and yet there is no bread there. What was before bread, has been changed into the Body and Blood of Christ, although it still continues to look just as it did before. This wonderful change is called Transubstantiation.

There are two of Our Lord's miracles which represent two of these wonderful things about the Blessed Sacrament.

These are: the miracle in which Our Lord multiplied the five loaves and fishes, so as to be the food of five thousand people, and the changing of the water into wine at Cana, in Galilee. In the first, the multiplication of the bread illustrated the way in which He multiplies His Body to be the food of all Christians, and the change of substance in the second is like the

changing of the bread and wine into His Body and Blood.

There is one great difference, however. When He had worked these miracles, everybody could see what He had done. When the bread and wine have been changed into the Body and Blood of Christ, how is it that they look just as before, and there is no sign of the change? Is it not very strange that there should be nothing outward to show us how great a thing has happened?

If you think for a moment, you will see why this is. God meant people to save their souls by faith; that is, by believing what He told them without seeing for themselves. This is the special trial of this life; "This is the victory that overcometh the world, our Faith."

Supposing, every time you went to Mass, you could see Jesus Christ on the altar; or if, when you went to Benediction, you could see a crown of heavenly glory visibly surrounding Him in the Blessed Sacrament, there would be no such thing as faith. It would be no faith to believe, if we could see whenever we chose. If, therefore, the Miracle of Transubstantiation was one that everybody could see, as those present at the marriage at Cana did the changing the water into wine, it would quite put an end to that way in which God meant us to work out our salvation.

You remember what S. Thomas said when the other apostles told him they had seen Jesus after the Resurrection: "Except I shall see in His hands the print of the nails, and put my finger into the place of the

nails, and put my hand into His side, I will not believe." What did Our Lord answer when He had allowed him to put his finger to the place of the nails, and his hand to His side? "Because thou hast seen me, Thomas, thou hast believed; blessed are they who have not seen, and have believed."

I will tell you a story which explains this very beautifully. It is said that S. Louis, who was King of France, was once praying in a church, whilst Mass was being celebrated in another part of the same church. When the priest, after the consecration, lifted up the sacred Host, all the people around, by a special miracle, saw Our Lord in the Blessed Sacrament shining with glory. They ran to tell the king what had happened, that he might come and see this wonder; but he said: "Let those go who do not believe—for my part Our Lord says: 'Blessed are those who have not seen and yet have believed,' and so I will not go."

The Catechism asks: "Q. *When is this change made?* A. *When the words of consecration, ordained by Christ, are pronounced by the priest in the Mass.*"

I shall speak about the parts of the Mass in another Instruction, but I must say a word about the Consecration now. Shortly after the Preface, the bell gives you notice that the Consecration is at hand. Immediately every head in the church is bowed low, in expectation of the coming of Our Lord on the altar.

The priest takes into his hands the bread, and says the words of Consecration—those very same words Our Lord used at His last supper. As soon as he has pro-

nounced them, he kneels to adore Our Lord, who has come down and takes the place of that bread which was in his hands; then rising, he lifts up the Blessed Sacrament, that all may see It, and then kneels again, as he places It on the altar. Next he takes the chalice, and in the same way consecrates, adores, and elevates the Blessed Sacrament in the species of wine. It is at this moment of the consecration that the Mystery and Miracle of Transubstantiation takes place.

I must now tell you a few particulars about the Holy Eucharist as a Sacrament. There is one marked and striking difference between It and all other Sacraments. It is a *permanent*, or lasting Sacrament, whilst all others are *passing* Sacraments. The *effects* of the others remain, but the Sacraments themselves only last for the few moments during which they are given: with the Blessed Sacrament, however, it is different. From the moment of the consecration, Our Lord remains constantly under the appearance of bread and wine, so long as the outward forms exist unchanged. The Blessed Sacrament in the species of bread is reserved after Mass, and placed in the tabernacle on the altar, that It may be given in Communion to the faithful, and that they may come to the Church to adore It.

Now about the matter, form, and minister of the Holy Eucharist.

The matter is *wheaten* bread, and wine from the *grape*. Bread made from anything else except wheat would not do; nor would any kind of wine which was not truly the "fruit of the vine."

Any kind of wheaten bread would be valid matter, but the only kind we are *allowed* by the Church to use is *unleavened* bread. You constantly read of unleavened bread in the Bible. It was the only bread the Jews were allowed to use at the Passover, and it is for this reason that it was used by the Catholic Church for the Holy Eucharist.

It means bread made without any yeast, or bread simply made of wheat flour mixed with water, and baked. No doubt this was the original idea of bread everywhere.

The *form* of the Holy Eucharist is the words of consecration used at Mass.

The minister must necessarily be a priest. Every priest at his ordination receives that power of consecration which Our Lord gave to His apostles when He said: "Do this in commemoration of Me."

This is the outline of the Catholic Faith about the Blessed Sacrament.

In order to "discern the body of the Lord," it is not enough simply to learn these truths. You must also *dwell* on them, *think over* them, and make acts of faith about them, so that they may become *living* truths in your mind; that is truths, the consequences of which come home to your heart and imagination.

For instance: Our Lord is really present in the Blessed Sacrament. What does that mean? What are the consequences of it? Why, that He has just the same right to our adoration, and we are just as much bound to adore Him, as if we could see Him surrounded by

the glories of His heavenly court. When you make a genuflection before the tabernacle, it ought to be just as real a homage as the wise men paid, when "falling down, they adored Him." If you go to pray before the tabernacle, you must try to feel as S. Peter did when he saw Our Lord transfigured on Mount Thabor, and cried out: "Lord, it is good for us to be here!"

This is what I mean by discerning the Body of the Lord not only by knowledge, but by faith and love. The more diligently you exercise yourself in meditation and prayer before the Blessed Sacrament, the more truly and fully will you "discern the Body of the Lord."

I now come to the second part. S. Paul says: "Let a man *prove* himself." How are you to prove yourself?

The Catechism asks: "What is required of us before we receive the Blessed Sacrament?" and the answer is: "We must be in a state of grace; we must also be fasting from midnight."

What is meant by being in "a state of grace?" What is grace? This question involves some explanation.

"Grace" is used in a good many different senses. It is commonly employed, however, in all religious books, to mean "supernatural grace." The Catechism tells us, that "Grace is a supernatural gift of God, freely bestowed upon us for our sanctification and salvation."

"Supernatural grace" means two very distinct things.

First: it means "the help of God." When S. Paul

says: "By the grace of God, I am what I am; and His grace in me hath not been void" (1 Cor. xv. 10), he means the assistance of God. So again, when Our Lord says: "My grace is sufficient for thee" (1 Cor. x. 13), by grace He means that "help," without which we can do nothing: "For without me you can do nothing." (S. John vi. 44.)

This helping grace is called "Actual Grace;" because it is given by God to help us to do good *acts*, or to avoid evil ones. It is also called "preventing" grace, from the Latin word to "go before," because God's help must go before all the good that we do.

Secondly: Grace means also the "favour of God;" or, more strictly, that indwelling moral gift of God, which makes us His friends.

This grace is not a *passing* grace like actual grace, but is a continued, lasting condition or quality of our souls. Of this grace we speak when we say, "a *state* of grace."

This kind of grace is a supernatural quality which is infused or put into our souls, for the sake of the merits of our Saviour's Passion, which makes them pleasing in the sight of God, and worthy of eternal life. It is given to us when we are baptized, and it remains in our souls till, by our own distinct act, we drive it away: that is to say, till we commit mortal sin, which takes from us supernatural grace, and makes us the enemies of God, instead of His friends.

When we are baptized, the priest puts on each of us a white garment, with these words: "Receive this

white garment, and see that thou carry it without stain before the judgment-seat of Our Lord Jesus Christ."

This white garment exactly represents the grace given in baptism, which "makes us children of God," and "cleanses us from original sin."

For this reason, the grace of which we have been speaking is called "Habitual Grace," from the word "habitus," which means a garment.

It is also called "Sanctifying Grace," because the possession of it necessarily makes us holy and acceptable to God.

The two kinds of grace, then, are—

1. Actual or Preventing Grace;
2. Habitual or Sanctifying Grace.

It is of habitual grace we speak, when we say, "You must be in a state of grace," in order to go to Communion.

You can at once see what a horrible crime it would be to receive the Holy Communion, if you were *not* in a state of grace.

You would then be not a friend, but an enemy to Our Lord, and your receiving would be like the act of Judas, who "betrayed the Son of Man with a kiss."

We have a most exact illustration of the absolute necessity of this habitual grace in the parable of the Marriage Feast. We are told how a king made a great marriage feast for his son; and when the invited guests would not come, he sent into the highways and

hedges, and brought in the poor, and the lame, and the blind.

When they were all seated at table, the king came in to survey his guests, and found one not having on a wedding garment. The king said to him: "Friend, how camest thou in, not having on a wedding garment?"—and, as the man had no answer to give, commanded him to be bound hand and foot, and to be "cast into the exterior darkness; there shall be weeping and gnashing of teeth." (S. Matt. xxii. 12.)

This is exactly the way in which God deals with man in the Holy Eucharist. He invites all: the poor, the feeble, the sinful, to His banquet. He even *compels* them to come in, by the strict command He lays on them; but then, He requires of them that they should present themselves in that garment of supernatural grace which was given to them at their baptism. If they have had the misfortune to lose this, He has given them a way to recover it; but they must not dare to appear at His table without it.

The way in which we are to recover habitual grace if we have lost it, is by the sacrament of Penance.

If, then, you know that you are in mortal sin, you are *absolutely* bound to go to confession before you venture to receive the Blessed Sacrament.

But if you are *not* conscious of any mortal sin, ought you still to go to confession? Yes, *generally* you ought; and for this reason. The sacrament of Penance is the means which God has given you for purifying your soul. If you did not make

use of this means when you expected a visit from Our Lord Himself, it would show an unreasonable confidence in your own goodness, and indifference about Him, which would be, at least, very disrespectful.

Supposing, however, that you were communicating every day, or several times a week, as many people do, then it would *not* be necessary to go to confession each time before Communion.

Remember, then—

1. If you are in mortal sin, you are *always* bound to go to confession before receiving Holy Communion.

2. If you are not conscious of any grievous sin, you ought, in propriety, to go to confession, unless you are communicating very often.

3. If you wish to go to Communion several times in a week, or two days running, you should ask your confessor whether you may do so without returning to confession.

We have been talking about mortal sin: does not venial sin also prevent you from receiving?

Remember what was before said about the difference between venial and mortal sin. Venial sin, we saw, is a sin which, for want of deliberation or some other reason, is not a complete rebellion against God, and therefore does not take away His grace, and make us His enemies. Every venial sin, however, lessens and weakens the fervour of our charity, and closes the entrance to many of God's graces: it does not *take*

away the wedding garment of grace, but it spots and stains it. You must understand, therefore—

1. It is not allowable to commit a venial sin for *any* consideration on earth.

2. Every venial sin makes us less pleasing in the sight of God, who is infinitely holy; and it is nothing but His great love that makes Him bear with us.

3. Consequently, if we wish to make very good and acceptable Communions, we should do our best to rid ourselves of *every* sin, however small; and the more pains we take, the more grace we shall receive: "He that is just, let him be justified still; he that is holy, let him be sanctified still."

You are not, however, bound to be free from venial sin in the same way as you are from mortal sin. If you were, your mind would be filled with endless scruples, and you would probably never go to Communion at all.

The second condition is a bodily one. You must be "fasting from midnight." This is a law of the Church. In the beginning, people used sometimes to receive after supper, as may have been the case from what we see in S. Paul's epistle, to which we referred just now. The Church has made this rule, and, of course, could change it again to-morrow. It is made out of reverence for the Blessed Sacrament, and it would be a mortal sin of disobedience and disrespect to break it.

The rule is very strict. You must not take *anything* either to eat or to drink—neither food, nor drink, nor medicine—after twelve o'clock at night

(exactly), if you are going to Communion in the morning. If you chance to forget, and take food, you must put off your Communion to another day.

. You need not, however, have any scruples about cleaning your teeth, or rinsing your mouth: even if you were to swallow a drop of water *unintentionally* in that way, it would not interfere with your Communion, because it would not then be taken as *food* or *drink*.

The only exception to this rule of fasting is the holy Viaticum, of which we have spoken before. Those who receive the Viaticum are not bound to fast at all.

Now let us consider how you are to set about making your First Communion.

To begin with, you must try to make a very diligent and careful confession. It is very common, and a very good thing, to make a "general confession;" that is to say, a confession not only of the sins since your last confession, but of those of your whole life. It is useful to do this occasionally; but you should not do it without asking your confessor's advice.

You will probably make your confession the day before your Communion. You must take great care, after it, to preserve that white robe of grace which you have received, quite spotless and unsullied. Think, therefore, overnight, of the great duty you have to do in the morning; and when you wake up, let it be your first thought.

You must take care to be in the Church in good time. It is usual to be there ten minutes or a quarter

of an hour before Mass begins, for preparation; and to remain as long after Mass, for thanksgiving. It is a great irreverence to hurry off to ordinary employments immediately after Communion, unless when it is really necessary.

You will find in most prayer-books, "Devotions for Communion"—generally, a number of "acts" to be said before and during Mass. For instance, in the "Garden of the Soul," and other books, you will find these—

"Direct your intention;"

"Commemorate the Passion of Christ;"

"Make an act of faith;"

"Conceive a great fear, and humble yourself;"

"Make an act of contrition;"

"Make an act of Divine love;"

"Humbly beg God's grace;"

"Implore the prayers of the Blessed Virgin and the Saints."

I advise you *not* to read all these straight through; but to read a little of each of them, and then to go over the same thing in your own words, out of your own heart. In this way, the book will be useful to direct you, and keep your mind from wandering, without becoming a dry form.

During the Mass, of course, you will give special attention and devotion at the consecration, and other principal parts. I shall have occasion to speak later of the Mass and its arrangement.

When the bell rings at the "Domine non sum dignus," you go up to the rails. The rails, which enclose

the altar, are called the communion rails, and the linen cloth hanging to them is called the communion cloth. You kneel at the rails and hold the cloth before you, so that if, by accident, the Blessed Sacrament were to fall, it would not fall on the ground.

As soon as the priest has finished his Communion, the server recites the Confiteor: "I confess to Almighty God," &c. This is meant for those who are going to Communion, to give them an opportunity of making one more act of sorrow, if they have offended God. Then the priest turns round, and says: "Misereatur tui." "May almighty God have mercy on you, and forgive you your sins, and bring you to life everlasting."

"May the almighty and merciful Lord give you pardon, absolution, and remission of all your sins."

When he has said this he kneels, and takes the Blessed Sacrament, and, holding it up, says, "Ecce Agnus Dei, ecce qui tollit peccata Mundi"—"Behold the Lamb of God, behold Him who taketh away the sins of the world"—the words which S. John the Baptist used when he saw Jesus coming to him. What would have been your thoughts had you seen Our Lord when the Holy Spirit descended on Him, and had heard the words, "This is my beloved Son, in whom I am well pleased"?

The priest then three times repeats the words, "Domine non sum dignus." "Lord, I am not worthy that Thou shouldst enter under my roof, but say only the word, and my soul shall be healed." These words, you remember, are taken from the saying of the

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humble centurion in the Gospel; think how they apply to you when you are going to receive Our Lord; if even the greatest saint on earth, or the mightiest angel in heaven is undeserving of such an honour, how much more so are you after all your sins!

The priest then places the Blessed Sacrament on the tongue of each communicant, with these words, "Corpus Domini nostri Jesu Christi custodiat animam tuam in vitam æternam. Amen." "May the Body of our Lord Jesus Christ preserve thy soul unto eternal life. Amen."

No one but a priest is ever allowed to touch the Blessed Sacrament, unless on an emergency. When a priest is ordained, his hands are consecrated with the Holy Oil, because it will be his duty and privilege to take in his hand the Body of our Lord.

Whilst you are waiting, you bow your head with all the humility and devotion you can; but when it comes to your turn, you must raise your head, so that your face may be *quite upright*, and open your lips reasonably wide, so that the priest may be able conveniently to lay the Blessed Sacrament on your tongue. You must lean rather *forward*, that the priest may not be obliged to carry the Blessed Sacrament beyond the Communion rail, and do not either incline your head down or throw it back.

When you have received, you must not be in any hurry. You probably will not be able to swallow the Blessed Sacrament immediately, but you must wait

quietly. Bow down your head, and make a profound act of adoration.

What would you say if you could see the Lord transfigured before you, with "His face shining like the sun, and His garments white as snow," attended by His armies of bright angels? Surely you ought at least to *try* to give Him not a *less* but a *greater* honour, because he has laid aside all this glory to become the food of the exile, that He may "raise you up at the last day."

When you have swallowed the Blessed Sacrament, you return to your place to make your thanksgiving.

You will find in your book, "Aspirations after Communion," "Acts of Devotion, Praise, and Thanksgiving," "An Oblation after Communion," "Petitions after Communion." Remember, however, that the best prayers are those which come from your own heart. Use the book to *direct* these, not to take the place of them. Do not imagine that it is necessary to read them all through, but give yourself a proper length of time for thanksgiving, and keep yourself, during it, in the presence of Our Lord, using your own words as far as may be.

Think of Zacheus the publican. Our Lord saw him in the sycamore tree, in which he had stationed himself. Jesus said, "Zacheus, make haste and come down, for this day I must abide in thy house." Zacheus made haste and received Him with joy, and said to Him, "Behold, Lord, the half of my goods I give to

the poor; and if I have wronged any man of anything, I restore him four-fold."

The Lord has come into *your* house to bless and sanctify it, and to say to you, as He said to Zacheus, "This day is salvation come to this house." You must try then to receive Our Lord as Zacheus did, and particularly to see what you can do to please Him for the future; what sacrifice you can make; what fault amend.

Do not forget to pray for all the graces you feel yourself to want; for your friends and relations; for the needs of the Catholic Church, and particularly for the grace of perseverance.

The grace you receive will depend a good deal on the way in which you make your thanksgiving. Every moment is of value. If you had an interview with Our Lord Jesus Christ, during which you could see Him face to face, and hear His voice—during which you had displayed to you all those rich treasures which He has in His hands, and which he delights to give to the children of men—how would you treasure every moment of such an interview? Your time of thanksgiving *is* such a meeting, to faith though not to sense, and you must value it accordingly.

We may here ask: What is the effect of the Blessed Sacrament on the souls? It is to give us an increase of charity or the love of God, which is the very life of our souls. "I came to cast fire upon the earth, and what do I desire but that it be enkindled." This fire is "the charity of God which is poured forth in

our hearts,"—(Rom. v. 5)—from which, as from a source, all virtues proceed.

But is this charity *sensible*, or perceptible? I mean do we *necessarily*, after a good Communion, feel our hearts warmed by the love of God, and our minds filled with holy thoughts and spiritual joy? No. The very idea of grace is that it is a *supernatural* thing, *not* perceptible to our senses. It might therefore happen that you made a very good Communion, highly pleasing to God, and profitable to yourself, by which you gained a great increase of grace, but which was quite without any sense of devotion or feeling of comfort. Sometimes this *dryness* is a special trial sent by God; sometimes it is the natural effect of fatigue or ill-health, which prevents the mind from rising to heavenly things with comfort and joy.

If, then, when you have made your Communion, your soul is filled with that spiritual sweetness which is a foretaste of heaven, thank God for having had compassion on your weakness, and given you this as an encouragement; if, on the contrary, after diligent preparation, you have little or no spiritual consolation, do not be discouraged, but look upon it as a trial of your faith and obedience, which may be very much for your spiritual advancement.

I have passed over one point. The Church allows you to receive the Holy Communion in "one kind" only; that is, under the form of bread. A priest celebrating Mass receives under "both kinds," because this is necessary for the completion of the Sacrifice,

but on all other occasions, both priests (when they communicate) and laity receive under one form. This is a question of discipline only. In the Early Church, the faithful received the Chalice; and, even now, in some of the Oriental rites, Communion under both kinds is allowed. The reason of this is: under each form, as I before said, we receive Our Lord, not *partly*, but *wholly*. Whether you receive the Host and the Chalice, as the priest does at Mass, or under one form only, as the laity do at Communion, you receive precisely the same gift—the Body and Blood, the Divine and human nature of Our Lord, and all those graces which He brings with Him. Such being the case, it is for the Church, in the execution of her office, to say *how* Communion is to be received, so as to avoid, as far as possible, the danger of irreverence, and to give to the people the greatest facilities of receiving the food of their souls.

But, it is objected, Our Lord appointed one way of receiving; what right has the Church to order another? Those who make such objections clearly show that they have not in the least realised what is meant by the Church and the "Authority of the Church." Is it for us or for the Catholic Church to decide what our Lord meant by those words of His which are recorded in the Gospel? It is perfectly clear that He did *not* mean that all people must necessarily receive under both kinds. We might have surmised this from the circumstance that those present at the Last Supper were the apostles; that He was instituting the Sacri-

fice of the Mass, and giving them the power to celebrate; that as He did not make all men priests, so He did not say to all, "Do this" which I have done; and also from the words of S. Paul, "Whosoever shall eat this bread, *or* drink the Chalice of the Lord unworthily, shall be guilty of the Body, *and* of the Blood of the Lord." (1 Cor xi. 27.) But we could never have known with certainty what His meaning was by our own private judgment. The decision of the Catholic Church, which for centuries has been giving Communion, under one kind only, to all the faithful, is, however, conclusive as to what Our Lord meant, in the minds of all those who really know what the Creed means by "I believe in the Holy Catholic Church."

There remains only one more part of this subject.

How often ought you to go to Communion?

It is clear that you ought to go frequently, from the very nature of the Sacrament. It is *food* for the soul. The very idea of it as food implies that it must be received frequently, and therefore that no *one* Communion, however good, would suffice for our wants.

But *how* often? We should be anxious to receive as often as possible, and ought only to be kept back by the fear lest too great frequency should make us careless and irreverent.

The frequency of your Communions must depend a good deal on your occupations and mode of life, and also on your own character and spiritual wants.

The best thing to do is to ask your confessor how often it is desirable for you to go, and to try to follow

his advice exactly. I think I may say, however, that once a month is not too often for any one. A great many people make a point of receiving on the first Sunday of every month.

It is a great thing to go to Communion regularly on some fixed days. Then you do not approach the Holy Table out of caprice, just because it pleases you, but to do the will of God, and work out your salvation.

I advise you therefore, as soon as possible after your First Communion, to form some general plan for the future, with the advice of your confessor.

receive not only a special gift, but God Himself, the Third Person of the Blessed Trinity. We are made in a special manner temples of the Holy Ghost: "I will ask the Father, and He will give you another Paraclete, that He may abide with you for ever." (S. John xiv. 16.)

We may learn what is its importance from this, that Our Lord would not allow His apostles to enter on the work of their ministry till they had been fortified by the coming down of the Holy Ghost. He told them to wait for this in Jerusalem, and, accordingly, they spent ten days in prayer, preparing for the day of Pentecost.

As we said before, it is one of those Sacraments which make a "mark or character" on the soul, and therefore can never be repeated. This means, as I explained, that it gives us the dignity of soldiers of Christ, and that although we may disgrace this dignity, and turn it to our own shame, we can never lose it, and be as if we had not received it.

You can best understand the effects it is intended to produce on our souls, by considering what was the change it made in the apostles.

We see three great qualities which were given to them by the Holy Ghost.

1st. That of spiritual wisdom. Our Lord had said to them: "He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you." (S. John xiv. 26.)

Whilst our Saviour was still with them, they seemed incapable of taking in the truths He was teaching, and

were constantly misapprehending and misapplying His words; but, as soon as they had received the Holy Spirit, the gift of spiritual wisdom enabled them to be the unerring teachers of all mankind.

The office of the Holy Ghost was not to be Teacher in the first instance. Our Lord had carefully instructed them by His own mouth, and the Holy Spirit was to "bring back to their minds" His words, and to enable them to understand the lessons He had taught. Just in the same way now, our Lord teaches us our faith by the authority of His Church, and *then* His Spirit enables us better to understand this teaching.

2nd. The gift of courage. Before they had received this gift, they were timid and weak. They abandoned Our Lord at the time of His Passion, and after His Resurrection were to be found in a room, the doors of which were "shut for fear of the Jews." After the day of Pentecost, all this was changed. Then they had no difficulty in preaching Christ crucified to Jews and Gentiles, and "rejoiced to be found worthy to suffer persecution for the Name of Jesus."

3rd. The spirit of self-devotion and piety, which we see in all they did, and without which neither Wisdom nor Courage would have been of any avail.

Christians need all these same gifts just as much as the apostles did. We do not indeed require them in the same degree, because we have not the same great work before us, but still we require Wisdom, Courage, and Piety, suitable to our wants, and we shall never be able to save our souls without them.

You must understand that these gifts are not conferred on us now in a sudden and perceptible manner, as they were on them; they are infused into our souls as habitual qualities, which are to be brought out in course of time by co-operating with the graces we receive from God.

I must now tell you of the matter, form, and minister, which are required for the outward part of the Sacrament.

The matter consists of the imposition, or laying on of hands, and also the anointing with the Holy Chrism. The imposition of hands represents, as it were, the coming down of the Holy Spirit, and the anointing, the grace which the Holy Spirit infuses into our souls. Chrism is used for all things specially consecrated to God; for example, in the consecration of churches, altars, chalices, &c., and when a Christian receives this anointing on his forehead, it signifies that he, too, is specially consecrated to God, as His temple. "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. iii. 16.)

I shall explain to you later on about the Holy Oils more particularly.

The "Form" of the Sacrament, that is, the words which give a special and precise meaning to the matter, are: "I sign thee with the sign of the Cross, I confirm thee with the Chrism of Salvation, in the name of the Father, and of the Son, and of the Holy Ghost."

The ordinary minister of this Sacrament is a bishop

only. The Catechism says the *ordinary* minister, because the Pope sometimes, under special circumstances, delegates this power to simple priests.

Why is it that only bishops can confer the Sacrament of Confirmation?

We read, in the Acts of the Apostles, that the apostles retained to themselves the power of the imposition of hands. Baptizing, preaching, and other offices of the ministry they committed to those whom they had chosen as their assistants. When, however, it was necessary that their new converts should receive the Holy Ghost, the apostles *themselves* went to impose hands on them. To show this, we read that: "When the apostles, who were in Jerusalem, had heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come, prayed for them, that they might receive the Holy Ghost." (Acts viii. 17.)

In the Catholic Church it is the bishops who represent the apostles, as far as power of "Order" is concerned, at least. They alone have the *fulness* of the priesthood conferred by Our Lord on the apostles. It therefore belongs to the episcopal office to communicate the Holy Ghost by the imposition of hands.

Now let us consider the conditions required for receiving Confirmation worthily.

1. It is necessary (ordinarily, at least), to be of age to understand the Christian Faith, and to be sufficiently instructed in its principal truths. As we said just now, the apostles did not receive the Holy Spirit until they

had been most carefully taught by Our Lord Himself; and no one would be fit to be made "a strong and perfect Christian and soldier of Christ," unless diligently instructed according to his capacity.

2. You must be in a "state of grace." This is one of the sacraments of the living, and it would be a sacrilege to receive it in mortal sin. I explained the meaning of a "state of grace" sufficiently in the last Instruction.

The effects of Confirmation are: 1st, a mark or character on the soul; 2nd, an increase of "habitual," or "sanctifying" grace; 3rd, a certain "sacramental" grace, or special grace belonging to the sacrament.

This grace is the infused habit of certain virtues which are commonly called the "Gifts of the Holy Ghost." These are:

Wisdom.
Understanding.
Counsel.
Fortitude.
Knowledge.
Godliness.
Fear of the Lord.

Now what are you to do as an immediate preparation for Confirmation? This sacrament is generally administered in public, with a good deal of solemnity. You should endeavour to assist at the course of instructions for Confirmation, if any are given, although there is not much *special* knowledge required. You must also make your confession the day before, just as if you

were going to Communion. It is usual to get from your Confessor a ticket or card with your name on it, which you must give up when you are presented to the Bishop. It is the custom to take a new name in addition to the one received at Baptism, and by this the Bishop addresses you when you are confirmed. You must therefore choose a name—if possible, the name of some saint to whom you have a devotion—and have this name written on your card.

When you are confirmed, you are *not* obliged to be fasting, and Confirmation is given at any time during the day, morning or evening. You should take care to be suitably dressed for the occasion—young women often dress in white and wear veils, others sometimes find it convenient to have caps.

At the appointed time the Bishop comes, wearing the special marks of his dignity. He has a "mitre" on his head, and bears in his hand his "crozier," or "pastoral staff." This crozier is the "shepherd's crook," which he carries to show that he is the supreme shepherd appointed by God to feed and rule this part of His flock, subject only to the Pope, who is ruler of the *whole* flock, both lambs and sheep.

After the solemn invocation of the Holy Ghost over all those to be confirmed, each one is presented to him in turn. You kneel before the Bishop, and he addresses you by the name you wish to take in Confirmation, and makes the sign of the Cross with Chrism on your forehead, whilst he is saying the words of the form, "I sign thee," &c. When he has finished, he gently strikes

you on the cheek with the words, "Pax tecum," "Peace be with you." Before you return to your place, one of the assistants wipes the Chrism from your forehead.

It is the custom of the Church that men should have a godfather, and women a godmother in Confirmation. Generally some one is appointed to act for all who are to be confirmed, but you can, of course, have any one you wish to stand for you.

The godfather, or godmother, as the case may be, places his or her right hand on the shoulder of the person to be confirmed, whilst the Bishop is pronouncing the words.*

I now come to the Sacrament of Extreme Unction.

This is the sacrament provided by God for the last great emergency, for that time when we can least help ourselves, and have the greatest need of special assistance.

The Catechism tells us that "Extreme Unction is the anointing of the sick with holy oil, accompanied with prayer;" and that "it comforts the soul in her last agony, it remits sin, and restores health when God sees it expedient."

It is one of those which are called the "last sacraments," or the "last rites of the Church."

When any Christian is in danger of death, it is his

* You may find the order of Confirmation, Extreme Unction, and the other Sacraments, in Latin and English, in a cheap and convenient form, in a new edition of the Garden of the Soul, published by Mr. Washbourne, Paternoster Row. The same book contains a good arrangement of the "Ordinary of the Mass," and "Devotions for Mass," as well as the Sunday Vespers, and other offices of the Church.

duty at once to send for a priest, and to make his confession; to receive the Blessed Sacrament as Viaticum, then to receive Extreme Unction; and after this, when death is at hand, if possible, to receive the "last blessing," or the Indulgence granted at the hour of death.

You must understand that you ought not to wait till you are on the point of death before you receive these sacraments, or even till there seems no hope of recovery. It is quite enough that you are in serious danger.

People sometimes act as if they fancied that they were more likely to die because they had received Extreme Unction; whereas, S. James says: "The prayer of faith shall save the sick man; and the Lord shall raise him up." Cases constantly happen in which people recover in a wonderful way after they have been anointed, and in which it seems as if the Lord had made use of this sacrament to "raise up" the sick. If you put off receiving it till the last moment, you may be depriving yourself of the temporal and spiritual help which God designed for you in your sickness.

When you yourself, or others about you, are seriously ill, it ought to be your first care to send for the priest, and to leave it to him to administer the sacraments when he thinks it best.

The matter of this sacrament is the anointing with holy oil. The priest makes the sign of the cross on the organs of the different senses: on the eyes, the ears, the nostrils' the lips, and the hands, and, if it can

conveniently be done, on the feet. The form is the prayer which accompanies each of the anointings: "Through this holy anointing, and His own most tender mercy, may God forgive you all the sins you have committed by your sight;" and so of the other senses.

Extreme Unction is one of the "sacraments of the living;" that is, you ought to be in a state of grace to receive it. You should, therefore, if possible, make your confession before you are anointed.

There remains only one more sacrament about which I have to speak. This is Matrimony. The essence of this sacrament is the contract of marriage. Wherever a contract of marriage is validly made between baptized people, the sacrament of matrimony is conferred.

The Catechism tells us that "Matrimony is a sacrament, by which the contract of marriage is blessed and sanctified."

When once this contract has been lawfully and completely made, it can *never* be dissolved. No misconduct on either side can break through that bond which is made till *death*. No authority or court, either ecclesiastical or civil, can, on any grounds whatever, dissolve a marriage, and give the parties permission to marry again. "What God has joined, let not man put asunder." (S. Matt. xix. 9.)

This does not mean that married people are never justified in *separating*. Many causes may make it right for them to live apart; but the parties never cease to be man and wife, and neither can marry during the lifetime of the other.

Although the Church cannot dissolve a marriage when once the contract has been validly made, yet she has a right to require certain conditions before it *is* made; and if these conditions are not complied with, the contract is null and goes for nothing, and there is no marriage at all.

By the law of the land, certain conditions are required in making contracts. Some bargains, for instance, are *always* void, in law; others require to be made in a particular way, for example, on stamped paper, or in the presence of witnesses, or else they are not binding. This will give you an idea of the way in which the Church interferes about marriages. Many kinds of relationship are made impediments to marriage: that is, if marriage is contracted in spite of them, the contract is void, and the marriage of no effect.

These are principally "consanguinity," or blood relationship; "affinity," the relationship of a man to his wife's blood relations, and *vice versâ;* and "spiritual relationship," the sort of connexion which exists between those who are baptized, and their godfathers and godmothers. In addition to these impediments, there is that arising from having already entered into a state of life which does not admit of a valid contract. A man already married, for instance, during the lifetime of his wife, is absolutely incapable of making a valid contract with any one else. In the same way, one who has entered into Holy Orders, to which an implied vow of celibacy is annexed, or has taken a solemn vow of religion, is incapable of validly con-

tracting marriage. Moreover, the Church, in some countries, requires the contract to be made in a particular way. It must be made before the parish priest and two witnesses; if this is not done, the contract is invalid, and it is no marriage. In England, this law does not bind; and, therefore, a contract of marriage made *anywhere* is a valid marriage, provided there is no impediment.

A Catholic in England, marrying in a Protestant church, or before the registrar, commits a great sin; but he is validly married, and cannot be married again.

The same applies, of course, to those who have been married as Protestants, and afterwards become Catholics: their marriage is perfectly lawful in the eyes of the Church.

I must now speak of mixed marriages; that is, marriages between Catholics and Protestants. These marriages are, as a rule, great misfortunes, and frequently bring about a great deal of unhappiness and sin, and are therefore strongly disapproved of by the Church.

In some cases, however, there are reasons why they should take place. What, then, is to be done? what are the necessary conditions?

The Protestant party must undertake—

1. To allow the Catholic free exercise of his or her religion.

2. To agree that *all* the children shall be brought up Catholics.

The Catholic must prudently strive to bring about the conversion of the Protestant.

The condition regarding the children is essential, and obviously so. Every Catholic is *bound* to bring up *all* his children in the Catholic faith, and cannot lawfully enter into any agreement which will prevent him from fulfilling this duty. But people may say, Has not the Protestant just the same conscientious obligation of bringing up all *his* children in his own faith? Are you not making him go against his conscience by promising to allow his children to be brought up Catholics? To this we answer: it is not our business to say what is binding on the conscience of Protestants; probably the answer we might give to one would not apply to another. We cannot ourselves see *why* he should be bound to bring up his children in his own particular opinion; since, as far as we can understand the principles he professes, his religion is based on the right of each one to judge for himself; but still, it is not for us to say what his conscience obliges him to do. All we say is this: *if* the Protestant *does* take the same view of his duty in this matter that a Catholic does, the marriage *must not go on.* It cannot be entered into without iniquity before God; and whatever the consequences may be, it must be broken off.

When all this has been duly arranged, and the necessary promises solemnly given, you require a dispensation from the Bishop. This is granted for sufficient reasons. The banns must be published three times, on three distinct Sundays or feast days, in the church of the district in which the parties reside, or if they are in different districts, in both the district

churches. When this has been done, and the priest is satisfied that no lawful impediment exists, the marriage may be solemnized when convenient.

At two periods of the year, "From the first Sunday of Advent, till after the Epiphany, and from Ash Wednesday till after Low Sunday" the solemnization of marriage is not permitted, except on some ground of necessity.

You are bound to go to Confession before marriage, and when the priest who marries you is not your own confessor, it is usual to require a certificate of Confession.

A special Mass is appointed for weddings, the Mass "Pro sponso et sponsa," and in the course of this Mass the nuptial blessing is given. It is very desirable to sanctify so solemn an act by having Mass celebrated, but it is not of obligation, and circumstances sometimes render it expedient to omit it.

I may here mention that in England the presence of a registrar is necessary for the legality of the marriage, and that difficulties often occur from neglecting to give the notices, and obtain the certificates required by law, and, therefore, that those who intend to be married ought always to consult the Superintendent Registrar of the district in which they live, and to find out precisely what they have to do to make the marriage legal.

I have only one thing to add: no *second* wedding is permitted. After having been married in the Catholic Church, it is distinctly unlawful and sinful to repeat

the ceremony before a Protestant minister. In old times such a proceeding was necessary for the *legal* validity of the marriage, but it is not so now, and is strictly forbidden.

The Church has a great horror of *repeating* the marriage ceremony. As I said before, if a Catholic has been (sinfully) married in the Protestant Church, still no further ceremony is allowed. It does indeed seem a mockery for a woman, who is bound till death to the husband whom she has just married, by every law of God and man, to go into another church, take the ring from her finger, profess herself to be an unmarried woman, and go through a ceremony, every word of which is (to her) unmeaning and useless. At any rate, the Catholic Church declares it to be unlawful.

Besides this, I have only to say that those who are about to be married ought to take care to have themselves instructed in all the duties of that state of life into which they are going to enter.

I want now to explain the use of certain things in the Church which are not sacraments, but still have a kind of relation or analogy with the sacraments, and are therefore sometimes called "sacramentals."

These are "Holy Oils," "Holy Water," "Blessed Candles," &c.

You must first understand the *sense* in which these things are called "holy." Holy, as applied to men, means filled with "habitual or sanctifying grace," of which we have already spoken. The more "sanctify-

ing grace," or friendship with God, every one possesses, the more holy he is. When we speak of *things* being holy, we mean something quite different; we mean that these things have been *blessed* by the Church; or, in other words, that the Church has prayed that these inanimate things may become the means of conferring certain graces on those who make use of them properly.

The chief of these are the Holy Oils. They are employed, as we have seen, in administering several of the sacraments, and for this reason are treated with the greatest reverence.

There are three: the Oil of the Sick; the Oil of Catechumens; and the Chrism.

The Oil of the Sick, as its name tells us, is used for the sacrament of Extreme Unction; the Oil of Catechumens is used at Baptism; the breast and shoulders of the child to be baptized are signed with it.

In the early Church those who were preparing for Baptism were called Catechumens, and from this word comes the name of the Holy Oil.

Chrism is used after Baptism, at Confirmation, at the consecration of a Bishop, and at the consecration of some things specially set apart for the service of God.

You will remember that in the Old Law God commanded Moses to make a peculiar kind of oil with which to anoint Aaron and his sons to the priesthood. No one was allowed to make any of the same description for any other purpose, and it was to be *holy*. "This Oil of Unction shall be holy unto Me through all your generations. The flesh of man shall not be

anointed therewith, and you shall make none other of the same composition, because it is sanctified, and shall be holy unto you." (Exod. xxx. 30.)

The Holy Oil in the Christian Church is blessed every year by the Bishop of each diocese, at the Mass on Maundy Thursday, with great solemnity. If, at the end of the year, any of it remains over, it has to be consumed in the lamp burning before the Blessed Sacrament, and the newly consecrated oil is to be used in place of it.

The Holy Oils are all olive oil; but the Chrism is oil mixed with balsam. The difference between them is in the prayers recited in the blessing, which, of course, refer to the object for which the Holy Oil is to be used.

The next of the sacramentals is Holy Water. This is in constant use amongst Catholics. When you enter any church, the first thing you see is the "Holy Water Stoup," or "Benitier," as they call it in France. If you go to High Mass, the first thing is the "Asperges," when the priest goes round the church, sprinkling the people with Holy Water; if you go into the houses of devout Catholics, especially in bedrooms, you will find little Holy-Water stoups; if you see anything blessed, it is almost always sprinkled with Holy Water.

Now, what is this Holy Water? It is water, mixed with a little salt, and blessed by a priest.

The wording of one of the prayers used will, I think, give you a better notion of what Holy Water is, than anything else. It is as follows: "O God, who, for the salvation of the human race, hast ordained the greatest

sacraments in the substance of water; look propitiously on our prayers, and pour down the power of thy blessing on this element, which has been purified to receive it, that this thy creature, employed in thy mysteries, may receive the influence of thy grace to put to flight devils and cure diseases; that whatever this water may touch in the houses or places of the faithful, may be cleansed from all defilement, and freed from all harm: let not the spirit of pestilence, nor the breath of corruption, abide there; may every snare of the hidden enemy be taken away; and if there be anything which threatens the safety, or disturbs the peace of the inmates, let it be driven away and put to flight by the sprinkling of this water, that the health of body and soul, which we seek for, may, by the invocation of Thy Holy Name, be secure from all attacks. Through our Lord Jesus Christ, thy Son, who, with Thee, liveth and reigneth, in the Unity of the Holy Ghost, God, world without end. Amen."

Let us now consider the meaning and use of Holy Water. In the Old Law, God commanded Moses to make a laver of brass, which was to stand outside the tabernacle, that the priests might wash before ministering to the Lord; and we read of the priest "taking holy water in an earthen vessel." (Numb. v.) The object of this water was to impress upon men the necessity of spiritual purity in those who come near to the Lord. "Thou shalt sprinkle me with hyssop, and I shall be cleansed. Thou shalt wash me, and I shall be made whiter than snow."

On the same principle, the Church uses Holy Water very often, to keep us in mind of the purity which ought to adorn our souls. Besides this, it is a means by which the prayers of the Church are applied. Every time you use it, you make, as it were, an act of faith in the efficacy of prayer.

Blessed salt is put into the Holy Water, and is also used on many other occasions; as, for instance, in baptism. Salt is one of those emblematic things constantly employed and spoken of in the Holy Scriptures. The prophet Eliseus called for a "new vessel and some salt;" which he cast into "the barren waters" of the river of Jericho. (4 Kings ii. 19.) And Our Lord tells His apostles that they are to be the "salt of the earth." A good deal that I said of the Holy Water applies to the Blessed Salt also.

There are several other things of the same kind made use of on some particular occasions. On the Feast of the Purification of the Blessed Virgin Mary, February 2, candles are blessed before the Mass of the day, and distributed amongst the people. These candles are lighted, and carried in procession; and during the gospel and after the consecration, each person holds his candle burning in his hand. This has reference to the words used by holy Simeon, when Our Lord was presented in the Temple: "A light to the revelation of the Gentiles, and the glory of Thy people Israel."

On Ash Wednesday, ashes are blessed, and placed on the foreheads of the people. The priest makes the

sign of the cross with the ashes, and says to each one: "Remember, man, that thou art dust, and unto dust thou must return." Ash Wednesday is the first day of Lent, and the ashes are a symbol of mourning and penance. Our Lord says: "They would long since have done penance in sackcloth and *ashes.*"

On Palm Sunday, the first day of Holy Week, as the week of Our Lord's Passion is called, branches of palm trees, and other trees, are blessed. These branches are carried in procession, and held during the Mass like the candles; and some of these are afterwards burned, to make the ashes for Ash Wednesday of the following year. Devout people like to keep blessed candles and palm branches in their houses. It gives a sense of the protection of God to their families and dwellings, and it is, in reality, an act of faith in the efficacy of prayer, as I before said, and of faith that God will, in some degree, at any rate, grant that special protection for which the Church has prayed. There is something of this feeling left amongst many who are out of the Church. I have been told that, in mining districts, the Protestant miners come in crowds to get the "blessed palms" on Palm Sunday, with the feeling that these will preserve them from danger at their work. In their case, it would easily degenerate into a superstition; but such a feeling, grounded on confidence in prayer, is a most legitimate and devout one.

Many other similar blessings are used in the Church. It is the practice in Catholic countries to bless the

houses of the faithful on Holy Saturday, and even in this country, devout people like to have their houses blessed on first entering them.

On the same principle the Church on occasions, blesses the harvests, the cattle, the fruits of the earth, and all things employed in the service of man.

To sum up, then: all these sacramentals are beautiful symbols. The use of them is meant to bring many good thoughts and recollections to your mind; they are to help you to take religion with you into the ordinary affairs of life, by reminding you of that supernatural, unseen world we are all so ready to forget; they are, through the prayers of the Church, distinct means of divine assistance, in proportion to the faith and devotion of those who use them.

And now, are you bound to use them? For instance, ought you to be particular in keeping Holy Water in your house, in having blessed candles, and other objects of devotion? I think in all these things you may follow your natural inclination and turn of mind a good deal.

Some people naturally derive more pleasure and profit from such external things than others. To some they are great helps to piety, whilst to others they are not. This much is certain, that you may be an extremely devout Catholic, without making any considerable use of them. You must, however, take greatest care of one thing, that is, never to allow yourself the least thought of contempt for such things, or the devout people who delight in using them. You may be quite

sure that *any* practice that the Church encourages *must* be good, and if you cannot appreciate it, it is a misfortune, probably arising from some deficiency in your own mind.

INSTRUCTION III.

ON HEARING MASS.

All Masses essentially the same.—Ancient Sacrifices.—Whence their efficacy.—Ends of Sacrifice.—Parts of the Mass.—Prayers that change.—When the bell rings.—Different Masses celebrated.—High Mass and Low Mass.—Ceremonies.—Their use.—Latin language.—Eastern Liturgies.—Methods of assisting at Mass.—How to find the places.—Meditation at Mass.—Preparation for Mass.—Attitude at Mass.—Music and Lights at Mass.—Payment for Masses.

THE Sacrifice of the Mass will form the subject of this Instruction. The Mass is the very soul of all Catholic worship and devotion. Nothing is more important for you, if you would be a devout Catholic, than to understand thoroughly what the Mass is, and how you ought to assist at it. I shall therefore explain it as fully as I can.

You hear of a great many *sorts* of Masses; of High Mass and Low Mass, of Masses of the Blessed Virgin and of the Saints, of Masses for the Dead, of Votive Masses.

You must understand that all these are essentially

exactly the same; that is, not only are the nature and meaning of all the same, but that they are, word for word, the same in all the essential and more solemn parts.

The Mass is a sacrifice; however it may be offered, it is always the same sacrifice, offered to the same Lord, since it can never be offered except to God, and substantially for the same objects.

In the first place, what do you mean by a sacrifice? It is the highest possible kind of worship. It is the way in which the supreme honour due to God alone is most strongly expressed. This is done by the offering of some creature to God as a victim, in token that God is supreme Lord of all things, and master of life and death. This victim, if a living one, is put to death, or at any rate in some way changed, and by this change is *sacrificed* to God. We read how Cain and Abel, very soon after the fall, offered sacrifice to God. Again, when Noe had come out of the Ark, his first thought was to build an altar and offer "holocausts,' or whole burned offerings of "all cattle" upon it, and we are told that "the Lord smelled a sweet savour, and said: 'I will no more curse the earth, for the sake of man.'" (Gen. viii. 21.) You see, then, that the notion of offering sacrifice to God, as the highest way of honouring Him, was part of the original religion given by God Himself to men.

In the law of Moses the same thing is kept up. Almighty God commanded a great number of sacrifices to be offered for different purposes, and on different

occasions. The worship of sacrifice was in this way continued from the beginning of the world till our Lord's coming.

Was it to stop then? Was there, in future, to be no altar and no sacrifice, no means of offering to God this most excellent kind of worship? No. As we might expect, God has provided a sacrifice in the New Law, to continue on to the end of the world, that great hymn of sacrificial worship which has been offered to Him from its beginning.

This sacrifice is the Mass. What is the Mass? "It is the Unbloody Sacrifice of the Body and Blood of Christ," the Catechism tells us. That is to say: It is the same sacrifice which Our Lord once offered on Mount Calvary. On His cross Jesus offered Himself as a sacrifice for the sins of men. He offered this sacrifice Himself, of His own will, though He did it by the hands of the wicked men who were allowed to put Him to death.

In the Mass our Blessed Saviour offers again this same sacrifice which He there made, only *now* He offers Himself by the hands of His priests, instead of those of His executioners. He does not *suffer*, or pour out His Blood in a natural way, because His Body and Blood are now glorified; He does not really die as He did then, since "Christ dieth now no more," but only undergoes such a mystical immolation as to represent a real death.

Now let us consider the reason of all this. What was the real use of those early sacrifices? why should

they be so acceptable to God, and be so great a worship to Him? It was not for themselves that they pleased God, but because they prefigured or represented the Sacrifice of Christ on Mount Calvary. That Sacrifice was then 4000 years off, but it was "*represented*," or "*made present*" to the people of those days, by the sacrifices they offered. So, in every generation that came, the Passion of our Lord was "made present," that is, became not only an event to the far future, but also a thing actually going on in the daily sacrifices which represented it. S. John, in the Apocalypse, speaks of Our Lord as "the Lamb that was slain from the beginning of the world." (Apoc. xiii. 8.) *How* was he slain from the beginning of the world? Partly, at least, by those sacrifices which made His Passion *present* to all ages.

When He had actually suffered, was His Passion to be a thing of the past? No. He is "a priest for ever according to the order of Melchisedech." (Heb. vii. 17.) His sacrifice was to be made constantly present in His Church to the end of the world, in a more perfect manner than it had been present to the ages before His coming. This He did by instituting the "Eucharistic Sacrifice," in which the sacrifice of Mount Calvary was to be renewed, only with a different manner of offering. "You shall show the death of the Lord until He come." (1 Cor. xi. 21.)

The Spirit of God by the mouth of the prophet Malachias says: "From the rising of the sun even to the going down, my name is great among the Gentiles,

and in every place there is a sacrifice, and there is offered to my name a clean oblation." (Mal. i. 11.) This prophecy is literally fulfilled in the Sacrifice of the Mass.

The Mass therefore is, in its nature, always exactly the same. It is always offered to God alone, and always *substantially*, as I said before, for the same objects. The Catechism tells us that the ends for which it is offered are: "First, for God's honour and glory; secondly, as a thanksgiving for all His benefits; thirdly, for obtaining pardon of our sins; and fourthly, for obtaining all graces and blessings through Jesus Christ."

Besides these general ends, the Mass may be offered for any special objects for which the priest wishes to offer it; just as in the Old Law sacrifices were offered up for all sorts of special purposes, besides the general object of the worship of God.

We will now speak of the different parts of the Mass. We may divide it into three: the Preparation; the Canon; and the Thanksgiving. The Preparation consists: first, of certain prayers and praises, part of which change with each Mass, whilst part are always the same, and are found in the "Ordinary of the Mass;" secondly, of the preparation and offering up of the bread and wine which are to be consecrated.

The "Canon" is the most solemn part of the Mass, in which come the Consecration, and the Communion. This part scarcely changes at all. Before it comes a kind of introduction, which is a very solemn prayer called "the Preface," ending with the words:

"Holy, Holy, Holy, Lord God of Hosts," — the "Sanctus."

The Canon finishes with the Communion. It is this Consecration and Communion together, which make the essence of the sacrifice, and you do not hear Mass unless you are present at both of these.

The Thanksgiving consists of certain prayers, which change with every feast, though the object of them is the same. After this comes the blessing, and then the last gospel.

I will now tell you in detail the parts of the Mass which change. You find them all put together in their own place in the "Missal"—the book used at Mass. In order to do this, you ought first to look in the Directory, to see the particular "Mass" that is to be celebrated.

They are—

1st. The "Epistle," or Lesson, and the "Gospel."

2nd. Some verses, generally taken from the Psalms which occur in four places in the Mass, namely, the "Introit," the "Gradual," the "Offertory," and the "Communion."

3rd. Prayers suitable to the Feast. These occur in three places, the "Collect," the "Secret," and the "Post-communion." There may be one Collect, or several; but there are always as many Secrets and Postcommunions as there are Collects.

The Preface generally changes with the time of year or with the feast: for instance, there is a preface for Lent; a preface for Feasts of the Blessed Virgin, &c. All these "Prefaces" are put together in the Ordinary

of the Mass, but you must take care to read only *one*.

Now, as to the bell that rings during Mass, what is the use of it? It is to point out to those who are hearing Mass the particular part the priest has got to.

It rings (in most churches) four times. First, at the end of the Preface, at the words, "Sanctus, sanctus, sanctus." This bell says to the people: "Now you have come to the most solemn part of the Mass—the priest is beginning the Canon."

Secondly, When the priest extends his hands over the chalice. This means: "Now, you must prepare yourself for the consecration;" and, accordingly, when this bell rings, the congregation bow their heads in expectation.

Thirdly, It rings at the consecration: three times at the consecration of the bread; seeming to say: "Now you must adore Our Lord, who has come down on the altar under the form of bread;" and three times for the consecration of the chalice; which means, "Now you must adore Our Lord, present under the form of wine."

Fourth, At the "Domine non dignus." This means: "Now the priest is about to complete the sacrifice by receiving the Holy Communion; you must join with him by a spiritual communion."

I said before that there were many different kinds of Masses. These are:—

Masses of the time of year: celebrating in succes-

sion, as they come, the festivals of Our Lord, of the Holy Ghost, and of the Blessed Trinity.

Masses of the Blessed Virgin and the Saints: The special object of these is to thank God for the glory He has given to His saints; and to ask for favours through their intercession.

Masses for the Dead: the particular object of which is to pray for the repose of the souls of the faithful departed.

Votive Masses: for some public or private object, or as a special commemoration of some particular saint; as, for example, "Mass for Peace," "Votive Mass of the Blessed Virgin Mary."

The colour of the vestments changes with the Mass that is said. White is used on feasts of the Blessed Trinity, and of Our Lord; and also on the festivals of Our Blessed Lady, and all saints except martyrs. Red is used for feasts of the Holy Ghost, and all martyrs; purple, during penitential times; and green, when there is no special feast occurring. Masses for the dead are celebrated in black. Votive Masses, and Masses for the dead, can generally only be said on certain days, that is, when no feast of the rank of a "double" occurs. I shall have to speak, later on, of the rank and precedence of different feasts.

Besides the special object of the Mass, the priest who celebrates can offer it for any private intention, in addition to the general intentions for which all Masses are said.

The difference between High Mass and Low Mass

is this. At High Mass, parts are intoned, and dwelt upon at greater length.

The priest who is singing the Mass, or the "celebrant," as he is called, waits whilst some parts of the Mass are sung by the choir; as, for instance, the Gloria and the Credo; and the ceremonies are performed in a more solemn and elaborate manner. The celebrant is generally assisted by a "deacon" and "sub-deacon," who do many of the things which, on less solemn occasions, he does himself.

The offices of deacon and sub-deacon properly belong to the Holy Orders inferior to the priesthood; but in England, the place of deacons and sub-deacons is commonly supplied by priests.

"Low Mass" is the Mass as it is said on ordinary days, when there is no particular solemnity. There is no music, and the ceremonies are performed in a less formal, and therefore shorter way.

I must now give you some explanation of the ceremonies used.

When you hear Mass, you always see the altar arranged in a particular manner. There is a crucifix in the middle; there are at least two candles lighted; the priest is dressed in a number of "vestments" of a prescribed shape, and celebrates with certain carefully arranged ceremonies. For instance, he changes his position at the different prayers, and the book, from which he reads is moved from one side of the altar to the other.

What is the good of all these things? What dif-

ference does this dress or this position make? Would not his prayers be just as effective, if he were not to trouble himself about them? This is a question which naturally occurs to those who see them for the first time.

The answer to this is: These *particular* ceremonies are of no consequence *in themselves*, but, in the nature of things, there *must* be some ceremony. You cannot fancy any sort of society, or any form of worship, in which no ceremony whatever is employed. It is essential amongst men that there should be *some* prescribed form, however simple it may be, otherwise all idea of decency and reverence would be lost.

Since this is necessary from the very nature of man, the Church orders the *exact* forms which are to be used. Most of them come down from the earliest ages, and carry us back to the very foundation of the Church. The vestments were originally the ordinary garments used by the Romans; the stone altar containing relicts of saints, comes down from the time when Mass was celebrated in the catacombs on the tombs of the martyrs.

The idea of many of the ceremonies used seems to be taken from those prescribed by God in the Old Law; and at the same time, many seem to have reference to the description given by S. John of the things surrounding the throne of God in heaven: "And there were seven lamps burning before the throne of God." And again: "And another angel came and stood before the altar, having a golden censer; and there was given

to him much incense, that he should offer of the prayers of all the saints, upon the golden altar which is before the throne of God." (Apoc. iv. 5, and viii. 3.)

When these ceremonies are once prescribed by the authority of the Church, they are of strict obligation. It would be a great sin knowingly to disregard them, not because they are important in themselves, but because obedience and respect require us to use them.

You may say that they have three uses—

1st. To prevent the *essentials* from being changed. If every word and attitude is prescribed, it is quite clear that no important alteration can be made unobserved.

2nd. To guard against the danger of irreverence and carelessness on the part of all who have habitually to deal with holy things.

3rd. To show the meaning of what is being done, and to raise our minds to holy thoughts.

Before I proceed to speak of the way of hearing Mass, there is another point that requires explanation.

At Mass, the priest uses the Latin language. Besides this, he says the greater part of it to himself, and turns his back to the people, so that it is difficult to hear what he says even when he speaks out loud. Is not this very strange? Would it not be much better if, in a form of public prayer, he used a language which everybody could understand, and spoke so that they could all hear? The explanation is simply this: it is *not* a form of public prayer. You do not go to Mass to

join in the *words* which the priest is saying, but to take part in the *action* which he is doing. The essence of hearing Mass is devoutly to join with the priest in his intention of offering sacrifice. I cannot explain this better than by referring to the history of Zachary. S. Luke says: "And it came to pass when he executed the priestly function in the order of his course before God, according to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord, and all the multitude of the people was praying without at the hour of incense, and there appeared to him an angel of the Lord." (S. Luke i. 8.)

Here you have the priest within the temple, hidden by a veil from the sight of the people without. He is offering incense within, whilst they without are praying, and joining in his sacrifice.

It is much the same with the Mass. You may be at a distance, not able to hear a word, and yet you may join in the sacrifice in the most perfect manner.

The Catholic Church is not the Church of one nation, speaking one language. Her children are literally of "all nations, and tribes, and tongues;" the languages spoken by them must be numbered by hundreds. It would never do to translate the solemn Sacrifice into the language of every barbarous tribe that embraces Christianity; therefore, the Church chooses one language. For instructions, for all prayers in which the people need join, each nation uses its own tongue; but in the Sacraments and the Sacrifice, they all employ the one language of the Church.

Again, the Church is not of one age, but "she subsists in all ages." The languages of men are perpetually changing, and the lapse of a very few hundred years makes them unintelligible. For instance, when S. Augustine came to convert England, there was no such language as English, and no such language as French; yet the Mass, which he brought into England, was almost word for word what it now is. Indeed, we find recorded, as an event in the life of Pope Gregory, who sent him to England, that he introduced six words into the Canon of the Mass, which we now find there. Had the Mass been in the language of the country, how many times must it have been altered since then!

There is another great advantage in this way of offering sacrifice. It allows you to hear Mass in a number of different ways. If you were obliged to hear and understand every word, there would be no latitude. Everybody must join in one and the same way every time, or not join at all. The Mass is said many times, day after day, and those who assist are of all degrees of intelligence and education. It is, therefore, a great thing that they should be able to join in the same sacrifice, and yet each one assist at it in the way best suited to his capacity.

I ought to mention that although the Mass is always, with us, said in Latin, in other parts of the Church it is also said in Syriac, Greek, and other oriental languages, and with ceremonies entirely different from those used in the Western Church.

All the "Liturgies" in use in the Church are derived

from three great sources, which go back to apostolic times. These are—

1. The Liturgy of S. James the Apostle, the first bishop of Jerusalem, which is followed by most of the Oriental Churches.

2. The Liturgy of S. Mark, first bishop of Alexandria. This is followed by the Ethiopian Liturgy, used in Africa.

3. That of S. Peter, used in the Latin Churches. We have no special concern with any of them, except the Roman Mass, unless in so far as they offer a most remarkable testimony to the antiquity of the Catholic faith about the Holy Eucharist.

These Liturgies differ very much in form, and are in use not only in the Church, but also amongst heretical bodies, which very early separated from her communion, and yet they all contain the following things:—

1. Prayers for the dead.

2. A narrative of the institution of the Holy Eucharist, which is almost word for word the same in every Liturgy except the Ethiopian, and yet is not taken from any of the Scripture accounts.

3. A prayer that God will make or change the bread and wine into the Body and Blood of Christ.

4. They declare that a mystery and sacrifice are celebrated, and they contain an actual sacrificial oblation.

5. Generally, they mention the mixture of water with the wine.

6. The sign of the cross.

The doctrine of the Real Presence is expressed in some of them in much more striking language than any used in the Latin Liturgy. In that of S. Basil, the priest elevates the larger part of the Consecrated Host, and twice repeats: "The holy Body and precious true Blood of Jesus Christ, the Son of God." The people answer, "Amen." *Priest:* "Body and Blood of Emmanuel our God, this is truly. Amen." *People:* "Amen. I believe, I believe, and confess till my last breath that it is the very life-giving Flesh of Thine only-begotten Son, but our Lord and Saviour Jesus Christ."

Another Liturgy has the words: "This is in real truth, the Body and Blood of Emmanuel. Amen. I believe, I believe, I believe, from this time forth, now and for evermore. Amen. This is the Body and Blood of our Lord and Saviour Jesus Christ, which He received of the Lady of us all, the holy and pure Virgin Mary."

It would be difficult for words to express a belief in the Real Presence more strongly than this, and the Oriental Liturgies are full of such language.*

These Liturgies were generally committed to writing about the middle of the fourth century. Up till that

* A full account of these Liturgies, with copious extracts, may be found in Waterworth's "Faith of Catholics," which is a collection of extracts from the writings of the Fathers of the first five centuries, on all the principal controverted points. The above extracts are copied from this book, vol. ii., pp. 186-192.

time they had been handed down by unwritten tradition, on account of that fear in which the early Church lived, lest holy things should fall into the hands of the Pagans.

To return to the Roman, or Latin Rite—there are many variations still in use in the Western Church. One of these, the form of the Mass used by priests of the Dominican Order, is to be met with in many churches in England.

I must now explain the methods of hearing Mass most commonly adopted.

The first way of assisting at Mass is naturally to follow the words the priest is reading. I should advise you, if you can, to do so at first, at any rate, until you are familiar with the different parts of the service. For this purpose you must get a Missal and a Directory, to tell you the feast which is kept each day.

The part which does not change you find in the "Ordinary of the Mass," generally at the beginning of the book, and the rest according to the feast, or the day of the month, in the "Proper Masses for Festivals," &c. From these you are very often referred to the "Common of Saints," for instance to the "Common of Virgins," that is, to the Masses usually said on the festivals of virgins.

In this "Proper," or "Common," as the case may be, you will find all the prayers I before mentioned as changing, except the Preface.

The bell tells you when the priest comes to the Sanctus, to the Consecration, and the Communion, and

the place of the book on the altar will generally show you very nearly the part of the Mass in which he is engaged. I have to add that you can only rely on the Directory on Sundays, and when the feast is marked as a "double," because on other days the priest may, if he likes, say a "Votive Mass," or a "Mass for the Dead."

Besides the prayers properly belonging to the Mass—these, remember, are in *sets*, Collect, Secret, and Post-communion—there are often Collects, &c., as commemorations of feasts occurring on the same day, or Collects ordered by the bishop to be said in his diocese.

You are not, however, obliged to follow all the prayers the priest says. If you hear Mass pretty often, you may sometimes use the "Devotions for Mass," which you find in most prayer books. You need not read all these prayers through, but take one or two, or parts of them, and dwell on them; that is to say, read a little, and then try to think over the same thoughts in your own way, so as to employ the time during Mass.

You must remember that you can hear Mass well by making use of *any* prayers you like. The essence of hearing Mass consists in being present with the intention of joining with the priest in offering sacrifice to God, and honouring Our Lord Jesus Christ in the Blessed Sacrament, at the same time keeping your mind and heart in the presence of God.

The principal parts of the Mass to which you should give your attention are the Offertory, the Consecration,

and the Communion. At the Offertory you must join in some way or other with the "offering" of the host, which the priest makes in these words: "Accept, O Holy Father, Almighty and Eternal God, the unspotted Host which I, Thy unworthy servant, offer unto Thee, my living and true God, for my innumerable sins, offences, and negligences, and for all here present, as also for all faithful Christians, living and dead," &c.

Then comes the Consecration, at which, by the power of Our Lord's words used by the priest, His Body and Blood become present on the altar. S. Ambrose says: "In whose words, then, is the Consecration? In those of the Lord Jesus; for all the other things that are spoken give praise to God; prayer first is made for the people; for kings and for others; but when he comes to the accomplishment of the Venerable Sacrament, the priest no longer makes use of his own words, but of the words of Christ."

In whatever way you may be hearing Mass, you must not fail to make the most profound act of adoration at this moment of the Consecration.

The Communion, as I before said, is the completion of the Sacrifice. It is preceded by the words: "Lord, I am not worthy thou shouldst enter under my roof; say only the word, and my soul shall be healed."

If you are not actually going to Communion yourself, you should make a "Spiritual Communion." This means that you should excite in yourself a desire to be united to Our Lord, and at the same time a feeling of your own unworthiness.

There is another way of hearing Mass, that is, by making a meditation during it. I will try to give you an idea of this, as far as I can, in a few words.

The Mass is the continuation of Our Lord's Sacrifice, and at the same time a memorial of His Passion, and not only of the Passion, but of all the other events of His life. You may therefore very well take any scene of the Life and Passion of Our Lord, and place it before your imagination during Mass, and try to draw from it all the devout feelings and aspirations it would naturally lead you to. For instance, you might take the mysteries of the Rosary, of which we shall speak by-and-by, and meditate on one each day, and so you would think over the whole of the Life of Christ in turn.

I will give you here a specimen which will show you how it may be done. Let us take the Crucifixion as our example.

MEDITATION DURING MASS.

On the Crucifixion.

I. *From the time you enter the Church, till the priest goes up to the altar.*

I must place myself in the presence of God and think: How mighty is the God before whom I kneel,

How incomprehensible are His judgments.

"Thy justice is as the mountains of God, thy judgments are a great abyss." (Ps. xxv. 7.)

"The Lord thy God is a consuming fire." (Deut. iv. 24.)

How carefully should I collect all my faculties

and powers before Him! "Whither shall I flee from Thy face?" (Ps. cxxxviii. 7.)

With what humility should I acknowledge my unworthiness! "Through my fault, through my most grievous fault."

II. *From the Introit to the Sanctus.*

1. I will imagine Jesus coming to the top of Mount Calvary.

   His face is pale, covered with blood from His thorny crown.

   His strength is exhausted, He is falling under His cross.

   His enemies are reviling Him with taunts and blasphemies.

2. He is placed on the cross, as a victim on the altar.

   He offers Himself willingly. "He was offered, because it was His own Will." (Is. liii. 7.)

   He offers all the pains of His Passion for your salvation.

3. He is cruelly fastened to the cross.

   His hands and feet are pierced. "They have dug my hands and my feet." (Ps. xxi. 17.)

The least I can do is to join in His offering "for my innumerable sins, offences, and negligences," and join with the priest in saying Holy, Holy, Holy.

III. *From the Sanctus to the Communion.*

1. I will think of Our Lord slowly, painfully raised up into the air on His cross. "If I am lifted up I will draw all things to myself." (S. John xii. 32.)

At the Elevation.

2. I will humbly adore Him on His cross.

I will think how He is calling on me for more gratitude and love than I have hitherto shown.

At Nobis quoque peccatoribus.

3. He says: "Father, forgive them, for they know not what they do." I will appeal to Him on His cross for mercy to sinners, and specially to myself.

Conclusion.

Domine non sum dignus. I will strike my heart with the Centurion and say: "Truly this was the Son of God."

I will unite myself spiritually to Him, whilst the priest and people receive the Holy Communion.

I will thank Him for so lovingly shedding His Blood for me.

I will pray that this Sacred Blood may not be shed in vain.

I will ask His blessing to accompany me during all the rest of the day.

If you use such a meditation as this, keep on considering each point as long as you can do so devoutly, and do not be at all afraid of skipping freely.

Those who cannot read, or make an elaborate meditation, can say the Rosary at Mass.

When you do this, think as much as you can of the "mystery" you are saying. When you say the "Our Father," think of the Eternal God, the Creator and

Judge of the human race, who has been outraged by sin.

When you say at each Hail, Mary, "Blessed is the fruit of thy womb, Jesus," unite your heart with Our Blessed Lord, who is coming on the altar to offer Himself for you.

At each "Gloria Patri," praise God for the graces and blessings given to men in the Sacrifice of the Mass.

And now for the practical application of what I have been saying. Try to hear Mass as regularly as your position and engagements in life will allow, and especially on what are called "Days of Devotion."

Take some trouble to hear Mass *well*, and always think of those words: "Before prayer prepare thy soul, and be not as a man that tempteth God" (Ecclus. xviii. 23), and "Cursed is he who does the work of the Lord fraudulently." (Jer. xlviii. 10.)

Take care to be in good time, that is, at least three or four minutes before the Mass begins; take holy water, and sign yourself with the sign of the cross, thinking to yourself of the sanctity of God's house, "Holiness becomes Thy house, O Lord" (Ps. xcii. 5), and trying to leave behind you all thought of worldly affairs. Get into the place in the church where you are least likely to be distracted, and compose yourself to hear Mass.

What should be your attitude during Mass? At Low Mass the proper position is *kneeling*. You stand during the Gospel, and, in England, also during the Credo, when it is said, but you ought to kneel all the

rest of the time, unless there is a good reason for doing otherwise.

If you are advanced in years, or weak in health, or liable to get faint, you may very well sit down as much as may be necessary, and especially between the Gospel and the Preface, and after the Communion; if, however, you are young and strong, you should not sit down at all.

It is a great abuse to see young and hearty people sitting down and making themselves comfortable in church, and it is quite unnecessary for the short time that Low Mass continues.

You must remember at the beginning of the Gospel, at the words, "The continuation of the Holy Gospel," &c., to make the sign of the cross (with your thumb) on your forehead, lips, and breast. The meaning of this is that you devote to the Holy Gospel "the belief of your mind," "the service of your lips," and "the love of your heart."

At the Consecration, remember to bow with great reverence in making your act of adoration, and at the "Agnus Dei," and "Domine non sum dignus," you strike your breast three times.

You kneel and sign yourself with the sign of the cross when the priest gives the "Blessing," and stand during the last Gospel, not forgetting to kneel at the words, "Et Verbum caro factum est," when they occur.

As for the way of hearing Mass, choose which plan you think best of those I have suggested, or of others

which you may know, and then try to carry it out diligently; only, take care to have some plan.

If you are going to follow the words with the priest, learn beforehand what the Mass will be, and have your places carefully found. If you are going to meditate or use other devotions, have your subject chosen, and your books or your rosary beads ready.

Before I finish this long instruction, I must say a few words about High Mass, and the proper spirit in which to hear it.

Some people say: "I really don't care about music; and if I did, after all, your music is but a very poor affair; and as to these candles and vestments, I don't care whether there are ten candles or a hundred, and I don't know one vestment from another." Others say: "These things don't excite my devotion at all, on the contrary rather distract me. I can be much more devout at a simple quiet Low Mass, than I can with all your music, incense, and flowers. You really mustn't ask me to take any interest in such things."

Such opinions as these are very natural and plausible —and—very wrong and foolish. You must understand: First, These things are not in the least intended to please you, or to gratify your ears or your eyes. Secondly, They are not even intended, *primarily*, to put devout thoughts into your mind.

What is their meaning, then? They are a part of that solemn hymn of praise and glory, which is perpetually rising up to God from His people on earth, according to the rules laid down by His Church, in

which every Christian should be proud to have his share.

As an acknowledgment of our dependence, and a tribute of our gratitude, we desire to consecrate to Him everything which is beautiful and costly on earth, in the same spirit with which S. Mary Magdalen poured out her precious ointment.

If, therefore, you don't know a note of music, and candles are a distraction to you, you ought not to be in the least less anxious that the Church music should be performed in the best manner possible, and that the altar should be adorned with all attainable magnificence; and if you are able to contribute either your labour or your money, consider it an honour to do so; at any rate, never allow yourself to express or think the foolish idea I spoke of just now. You may be very sure that, if you do these things with the right spirit, they will be more pleasing to God than any amount of apparent devotion which may come from pleasing yourself.

I have only one more thing to speak of. This is the practice of paying for Masses. It is usual, on certain occasions, to give money to have Mass said, and this custom I had better explain.

People naturally say: "Is not this giving money for holy things, rather like simony?" and remember S. Peter's words: "Keep thy money to thyself to perish with thee, because thou hast thought that the gift of God may be purchased with money." (Acts viii. 20.) Why does the Church sanction this practice?

You remember, that when we spoke of the ends for which the Mass is offered, I said that it was offered for certain *general* ends, and also for certain *special* or private ends.

Mass may, therefore, be said to obtain from God any object for which we pray; and no prayer can possibly be as available as the Holy Sacrifice. The special object of the Mass depends upon the priest who celebrates it. It is part of a priest's office to say Mass for his people, and not only for his people in general, but, on fitting occasions, for the special needs of individuals. "Every high priest taken from among men, is ordained for men in the things that appertain to God; that he may offer up gifts and sacrifice for sin." (Heb. v. 1.) A priest, therefore, has a sort of obligation to offer up Mass for those who ask for it. But how is this right to be exercised? It clearly would never do to say, that each one has a right to have Mass offered for him whenever he wishes it. The Church, therefore, naturally steps in, and lays down the conditions on which the faithful can have the Holy Sacrifice offered for them. This condition is, that they should contribute a fixed sum—that is, a sum fixed in each diocese—for the maintenance of the priest who celebrates. As they have a right to have sacrifice offered for them, so has the priest a right to "live by the altar" which he serves.

This stipend, as it is called, in England is five shillings, although half-a-crown only is commonly given by poorer people. A priest ought not, generally speaking, to say Mass for less than this: he may, of course,

say Mass for nothing, but he ought not to take less than the regular stipend. If a priest accepts a stipend for saying Mass, he is most strictly bound to celebrate according to the intention of the person from whom he receives it; if he cannot say it himself, he is bound to hand over *all* that he has received (for the Mass) to the priest who does in fact say it. It is therefore a heavy responsibility to undertake the burthen of saying many Masses.

The poorer classes, who generally have a very true instinct in such matters, if they wish to have Mass said, are not satisfied unless they have paid something to the priest, feeling, no doubt, justly enough, that the idea of having sacrifice offered for them ought to involve some corresponding *sacrifice* or self-denial on their own part, and that if it is offered for them simply at the priest's expense, when they could, if they pleased, do something on their part, they cannot hope to derive much benefit from it.

This seems to be the explanation of the custom of the Church, but you must be ready to accept this custom, not because you understand the explanation, but because it *is* the custom of the Church. In small things, as well as great ones, we ought to wish never to be wiser than the Catholic Church, but as S. Paul tells us, "Not to be more wise than it behoveth to be wise." (Rom. xii. 3.)

INSTRUCTION IV.

ON DIFFERENT DEVOTIONS.

Divine Office.—Vespers.—Its Arrangement.—Moveable and Fixed Feasts.—Rank of Feast.—To Find Vespers.—Complin.—Benediction.—Expositions of the Blessed Sacrament.—Stations of the Cross.—Rosary.—Objections.—Honour paid to the Blessed Virgin Mary.—Mysteries of the Rosary.—Rosary Beads.—The Living Rosary.—Other Devotions to Our Lady.

In the last Instruction, I finished telling you about the Holy Mass; in this I intend to describe to you the other offices and devotions commonly used in the Church. The Mass, I said, is always substantially the same, and admits of very little change: but most of the other devotions vary in almost every church. A priest may have any kind of prayers which he thinks will suit the capacity of his people, and therefore you must take pains to understand the devotions in use in the church you attend.

I will begin by giving an account of Vespers and Complin.

These cannot, strictly speaking, be called *popular* devotions. They are in Latin, and are intended, in

the first instance, chiefly for the clergy, so that they are not equally well suited for all classes of people. They are, however, favourite devotions in many places, and therefore I shall explain them fully.

Vespers and Complin are part of what is called the "Divine Office," which all priests are bound to say every day. From the very foundation of the Church, it was the custom of the clergy and laity to meet together to recite the psalms. As time went on, these psalms were divided, and arranged for every day, in a book called the "Breviary," and to them were added hymns, versicles, and lessons, generally taken from the Holy Scriptures or the Fathers; and it was commanded that every priest should each day recite the portion selected for that day. This Divine Office is divided into seven *hours*, or portions to be said at certain hours, to correspond, no doubt, with the words of the psalm, "Seven times a day I have given praise to Thee, for the judgments of Thy justice." (Ps. cxviii. 164.)

These hours are divided into—

1. The night hours. These are Matins and Lauds, which, although the longest portion of the Office, are counted as one hour. Matins used to be said in the middle of the night, and Lauds at daybreak; but now they may be said either in the morning or the night before.

2. The day hours—or "little hours," as they are commonly called. These are Prime, Tierce, Sext and None, which are so called because they used to be said

at the first, third, sixth, and ninth hours of the day—or at six o'clock, nine, twelve, and three o'clock, as we should say.

3. The evening hours are Vespers and Complin. "Vespers" means "evening," and "Complin" means "finishing," because it is the conclusion of the Office.

Vespers consists of five psalms, to each of which belongs an "antiphon," or anthem. This antiphon is, generally, a verse of Scripture intended to be a sort of key-note to the psalm. It is repeated before *and* after the psalm on *doubles;* but on other days only two or three words are said before the psalm, and it is recited in full after the psalm *only.*

After the five psalms comes the "Capitulum," or Little Chapter, a very short lesson read by the priest.

After this is the Hymn, at the end of which is a "Versicle" and "Response."

Next follows the "Magnificat," with its antiphon which is repeated just as with the psalms, and then the prayer, which is generally the same as the Collect of the Mass. So the order is—

Five psalms, with antiphons.
Little Chapter.
Hymn.
Versicle and Response.
Magnificat, with its antiphon.
Prayer.
Conclusion.

After the conclusion of Vespers, comes a hymn of

the Blessed Virgin Mary. There are four of these, which are taken in turn according to the season.

Between the prayer and the conclusion, there often come one or more "Commemorations."

The Commemoration of any feast is made by reciting the antiphon of the Magnificat, the versicle and response, and the prayer belonging to the feast. On days which are not doubles, some other Commemorations are introduced, which are called the "suffrages," which come together in the Vesper-book.

I must now tell you something of the *arrangement* and *rank* of feasts, about which I spoke in the Instruction on the Mass.

There are two sorts of feasts, fixed feasts and moveable feasts.

The fixed feasts are those which always come on the same day of the month; for instance, Christmas Day is a fixed feast—it always is on the 25th of December, whatever day of the week that may be.

The moveable feasts are those which always come on the same day of the week, but are on a different day of the month each year.

These moveable feasts generally depend upon Easter. Easter Sunday is always on "the first Sunday after the first full moon after the vernal equinox."

The vernal equinox is the 21st of March, and the full moon may be the day after, or nearly four weeks after, so that the time of Easter varies considerably, and other feasts go with it. For instance, Ascension Day is always forty days, and Whit Sunday fifty days after

Easter, whenever that comes, and Ash Wednesday, the beginning of Lent, must always be forty-six days before it.

These two sets of feasts constantly interfere with one another; that is, two feasts come on the same day. When this happens, the greater feast is kept, and the smaller put off, or "transferred" to the first vacant day. This makes it necessary that each feast should have a certain definite *rank*.

This does not at all mean that one saint is declared to be greater than another, or that one event is said to be more important than another. A particular rank is given to a saint, perhaps because he is a saint of the country, or the patron of a parish, or because his life is one of profitable example, or a higher rank is given to some feast to encourage a particular devotion.

The days of the week besides Sunday are called "ferias." The week goes this way:—

Dominica	the Lord's day	Sunday.
Feria secunda	„ second feria	Monday.
Feria tertia	„ third „	Tuesday.
Feria quarta	„ fourth „	Wednesday.
Feria quinta	„ fifth „	Thursday.
Feria sexta	„ sixth „	Friday.
Sabbatum	(the Sabbath day)	Saturday.

The feasts rank thus, rising in order:—

Simple.
Semidouble.
Double.
Greater double.

Double of the second class,
Double of the first class.

A Sunday counts as a semidouble only (coming, however, before all other semidoubles), but there are Sundays of the "first class," and Sundays of the "second class," and some ferias, called privileged ferias, which take precedence of almost all feasts of higher rank.

The arrangement of the Office depends on the rank of the Feast. Some Offices have all parts complete, whilst, in others, some hours are wanting, and have to be supplied from the Feria or elsewhere, as in the following table :—

Complete Office consists of	*Evening Hours* First Vespers and Complin. (said the day before).	*Night Hours.* Matins and Lauds.	*Day Hours* (or Little Hours). Prime. Tierce Sext. None.	*Evening Hours.* Second Vespers and Complin.
Feria	Wanting.	M. & L. (only one Nocturn.)	P. T. S. N.	V. & C.
Simple	V. & C.	,,	,,	Wanting.
Semidouble	,,	(Three Nocturns.)	,,	V. & C.
Double	,,	,,	,,	,,
Greater Double	,,	,,	,,	,,
Double of 2nd class	,,	,,	,,	,,
Double of 1st class	,,	,,	,,	,,

You see that all days except ferias and simples have both First Vespers and Second Vespers. The First Vespers is said the evening before, and the Second Vespers on the evening of the feast itself. But supposing two feasts come together, the first of which has a *second* Vespers, and the second a *first* Vespers, requiring to be

said on the same day with the second Vespers of the other feast?

What is to be done? Are they both to be said? No. It is arranged in this way. The Vespers of the feast which has the highest rank is said, and a commemoration is made of that of inferior rank. If, however, they are both semidoubles, or both doubles, then the Vespers is divided. The psalms with their antiphons are of the first feast, whilst the Little Chapter, the hymn, versicle, and prayer are of the second, and after the prayer, is made a commemoration of the first feast. This way of saying the Vespers is called "from the Little Chapter of the following, Commemoration of the preceding."

This only holds good on lesser feasts; on greater ones, the preference is always given to one, and a commemoration only is made of the other.

I must also mention that there are frequently other commemorations to be made besides those just spoken of. It very often happens that several saints are venerated on the same day. In such case the Office and Mass are said of one, but a commemoration is made of the other. As an example:

S. Thomas, of Villanova, Bishop and Confessor, and SS. Maurice and Companions Martyrs, occur on 22nd of September. The first is a "double," the second a "simple." A commemoration of SS. Maurice and Companions Martyrs will be made at the First Vespers. In the same way, days within Octaves are commemorated.

Now to find the Vespers on a Sunday. You must

look in the Directory to see what is the Office of the day. As Sunday only counts as a semidouble, any double takes the place of it, and only a commemoration of the Sunday is made. Some Sundays, however, such as Sundays in Lent and Advent, though they are still only semidoubles, take precedence of almost all feasts; these are called Sundays of the first and second classes, of which I before spoke. When you have found the Office of the day, you must look for that of the next day. If this is a feast of higher rank, you must say the First Vespers belonging to it, and make a commemoration of the feast falling on Sunday (should there be one), and also of the Sunday itself.

If it is of inferior rank, you only make a commemoration of its First Vespers; if the two feasts are of the same rank, you say the first half from the Second Vespers of the Sunday (or the feast falling on it), and the rest from the First Vespers of the following, with a commemoration of the Sunday.

You cannot very well find this out without a Directory, because feasts which have been moved out of their places earlier in the year, are constantly occurring, and have to be put in on any vacant day.

Perhaps I can explain this better by an example. Take July 14, 1872. This is the 14th Sunday after Pentecost. In the Directory you will find that S. Buonaventure, Confessor, Bishop, and Doctor, comes July 14, and that his feast is a double. It accordingly takes precedence of the Sunday which is only a semidouble, and the Mass and Office are of S. Buonaven-

ture, with a commemoration of Sunday. When you come to Vespers you have also to consider the feast of the following day. This, in England, is S. Swithin, Confessor and Bishop, on the 15th of July, whose feast ranks as a double. In the Directory, therefore, you find: "from the Little Chapter of the following." You accordingly say the five psalms (with their antiphons) of S. Buonaventure—that is taken from the Second Vespers of a Confessor and Bishop—and the Little Chapter, hymns, versicle, antiphon at the Magnificat and prayer of S. Swithin, taken chiefly from the *First* Vespers of a Confessor and Bishop. After the prayer of S. Swithin you make a commemoration of S. Buonaventure—that is, you take the antiphon of the *Second* Vespers of his feast, which will be "O doctor optime," &c. (because he is a Doctor of the Church), with the versicle "Justum deduxit," &c., also from the Second Vespers, and then the prayer of S. Buonaventure. After this you make a commemoration of Sunday (14th Pent.). You find antiphon "Quærite primum regnum Dei," &c. The versicle, from the Common "Vespers for Sundays." "Dirigatur Domine oratio mea." Response: "Sicut incensum," &c., and then the prayer: "Custodi Domine quæsumus." Then Vespers concludes with "Benedicamus Domine," &c., as usual. After Vespers you have the "Salva Regina," that one of the four usual hymns of Our Blessed Lady appointed for the time from Trinity Sunday till Advent.

I have been minute in describing the way of finding

Vespers, because it gives you an idea of the principle on which all the Offices of the Church are arranged, and this it is very desirable to know.

Complin is the same every day, except that on all days that are under the rank of double, certain extra verses are put in before the prayer.

The most remarkable thing in Complin is the Confiteor, which is first said by the priest and then is repeated by the people. There are four psalms, which, however, have only one antiphon, a hymn, a little chapter, and the song of Simeon, the "Nunc Dimittis," instead of the Magnificat. The prayer is always the same, and after it, one of the four hymns of the Blessed Virgin, which I mentioned when speaking of Vespers, is recited or sung.

I now come to the most general of all devotions in use in the Church—the Benediction of the Blessed Sacrament. It is used everywhere, and on almost all occasions. In times of public rejoicing, or of public supplications, or on any important or solemn occasion, Benediction of the Blessed Sacrament is sure to be given in all the churches with greater frequency than usual.

The idea of it is, that as Our Lord remains perpetually in the tabernacle, in the midst of us, from time to time, and particularly on occasions of great feeling, we should assemble together around Him, to pay Him special marks of honour, and to sing His praise, and at the same time to ask His "Benediction," or Blessing, upon ourselves and our families, and the particular objects we have at heart.

The rite of Benediction is particularly simple. The altar is lighted up with candles, in proportion to the solemnity of the occasion, and high up, above the tabernacle, is prepared a place for the Blessed Sacrament, around which the candles and flowers are grouped, as far as may be. This place is called "the Throne." The Blessed Sacrament has been previously placed in a vessel called the "Monstrance," or sometimes, though not so correctly, the "Remonstrance." This is made in such a manner that the Blessed Sacrament may be seen, surrounded, generally, by gold or silver rays.

When the candles are lighted, the priest goes up to the altar, opens the tabernacle, takes out the Blessed Sacrament, with the usual genuflections, carries it up the steps, in front of the altar, or behind it, as may be, and places it on the throne. He then puts incense into the thurible, and on his knees incenses the Blessed Sacrament; that is, he waves the thurible three times in the direction of the Blessed Sacrament, so that the smoke may go up round it. This smoke of incense, you will remember, is the symbol of prayer. David says, "Let my prayer be directed as incense in thy sight, and the lifting of my hands as evening sacrifice." (Ps. cxl. 2.)

As soon as he opens the tabernacle, the people begin to sing the hymn, "O Salutaris Hostia"—"O Saving Host." When this is finished, any other devotions may be used. Commonly, the Litany of the Blessed Virgin Mary is sung, or else some piece of music referring to the Blessed Sacrament, but in some places

prayers are said in English, or the language of the country, and this I believe, though not very common here, is strictly according to rule. After these devotions, whatever they may be, the "Tantum ergo" is sung, at the second line of which—"Veneremur cernui," "Let us venerate with heads bowed down"—the priest and people bow low. At the end of the first verse, the priest again puts in incense, and incenses the Blessed Sacrament as before.

When the hymn is finished, the priest sings the versicle "Panem de cœlo"—"Thou hast given them bread from heaven"—and after that the prayer of the Blessed Sacrament, and any other prayers which may be ordered by the bishop.

The priest then takes the Blessed Sacrament down from the throne, and puts it on the altar. He then puts round his shoulders a long scarf of embroidered silk, called the "humeral veil," and, covering his hands with this, takes up the monstrance and makes the sign of the cross over the people, to give them the Benediction or Blessing of Our Lord in the Holy Sacrament. As he does so, the bell rings, and all heads are bowed. As he is replacing the Blessed Sacrament in the tabernacle, the choir often sings the words, "Adoremus in æternum Sanctissimum Sacramentum"—"Let us adore for ever the Most Holy Sacrament."

I ought to have mentioned that at Benediction the priest is always vested in a cope and stole. The cope is a vestment very much like a cloak, corresponding in colour to the vestments of the day, with an embroidered

hood, and is generally used at all the solemn offices of the Church, except Mass. The stole is a narrow strip of silk worn round the neck, the ends falling in front, which a priest generally wears whilst performing the duties of his office, and specially when he has to do any duty connected with the Blessed Sacrament. The colour of the vestments used at Benediction, and, generally, in honour of the Blessed Sacrament, is white.

I must now say a few words about the "Exposition of the Blessed Sacrament."

The most solemn exposition is that which is called the "Quarant'ore," or "forty hours." This begins with High Mass—the "Mass of Exposition." After the Mass, the Blessed Sacrament is carried in procession round the Church, or elsewhere, according to circumstances. The priest, carrying the Blessed Sacrament, walks under a canopy reciting psalms, surrounded by lights; flowers are strewn under his feet, and as he moves, the smoking thurible is swung before him, in honour of that Lord whom he carries, whilst the choir sings the beautiful hymn, "Pange lingua gloriosi Corporis mysterium."

After the procession, the Blessed Sacrament is placed on the throne, as at Benediction. The Litany of the Saints is sung, and then the priest, with his assistants, retires, leaving the Blessed Sacrament on the throne.

During all the time the exposition lasts, there must be some one to "watch" before the Blessed Sacrament. Independently of the people who come into the Church to pray before the Blessed Sacrament, it is usual to

have, if possible, two men and two women in distinguishing dresses kneeling in particular places before the altar. These "watchers" succeed one another every hour or half hour during the time the Blessed Sacrament is exposed.

The Forty Hours lasts till the third day, when it is concluded by another Mass and procession. This Mass is called the "Mass of Deposition."

During the exposition there are, from time to time, public devotions and hymns; but the special devotion of the time is quiet private prayer before the Blessed Sacrament. If a sermon is preached, a veil is hung up in front of the throne, and then the people sit down as usual.

You must remember that during the exposition your genuflection, as you pass, ought to be on *both* knees.

This "forty hours" is in use in London and the neighbourhood chiefly during Lent. Nearly all the churches have it in succession. In some it begins on Sunday and is continued till Tuesday; others take it up on Tuesday and continue it till Thursday; and others again from Thursday till Saturday, and so on till the end of Lent. A list of all these expositions is generally published at the beginning of Lent.

Besides the forty hours' exposition, there are many shorter ones, lasting a day, or part of a day, as circumstances may render desirable. The principle of them all is the same, but they do not last so long, and do not necessarily begin or finish with Mass and procession.

On Maundy Thursday there is a devotion which resembles the exposition.

On that day only one Mass is allowed in each Church. The priest who celebrates consecrates two Hosts; one of these he receives at Mass, the other is placed in a chalice and reserved till next day. After Mass, the Blessed Sacrament is carried in solemn procession, as I before described, to an altar prepared on purpose, which is called the "Altar of Repose," or sometimes the Sepulchre, and left there till the Good Friday. The high altar, at which Mass was celebrated, is stripped of all its ornaments in sign of mourning, and left so till Thursday and Friday; but the sepulchre is lighted up and ornamented, and the faithful are invited to watch and pray before the Blessed Sacrament during the very hours of Our Lord's agony and passion.

This is not, however, an exposition, because the Blessed Sacrament is concealed in the sepulchre, which is a kind of tabernacle.

On Good Friday, there is no Mass, properly speaking; but the Blessed Sacrament is solemnly brought back from the sepulchre to the high altar, and there the priest receives Communion.

I have now to speak of the devotions which have the Passion of Our Lord for their immediate object.

The Passion is, we may say, *never* out of the Church's thoughts. It is recalled every day by the Sacrifice of the Mass, and every hour almost by the sign of the Cross.

Feasts in honour of the Passion occur constantly

during the year, and abundant Indulgences are granted to all sorts of devotions calculated to bring it before our minds. There are devotions to the Sacred Heart, to the Precious Blood, to the Five Wounds, to the Seven Dolours of Our Lady, in honour of the instruments of the Passion, &c., all of which have the same object, that of making us remember the sufferings of Our Lord; so that the Catholic Church may truly say with S. Paul, "I judged not myself to know anything among you but Jesus Christ, and Him crucified." (1 Cor. ii. 2.)

One particular devotion is that of the "Stations," or "the Way of the Cross."

In most churches you will find, placed at intervals round the walls, fourteen pictures or stations. These represent Our Lord's progress from the judgment-hall of Pontius Pilate to Mount Calvary, beginning with the picture of Pilate on his tribunal condemning Our Lord to death, and finishing with that of Our Lord's Body being laid in the sepulchre. The incidents described are taken partly from the Holy Scripture, and partly from tradition. The devotion took its rise from the pilgrimages made to Jerusalem by those who desired to tread in the very footsteps of Our Lord, and to pray on the very spot where He suffered. From this, the Church authorised the erection of corresponding stations in distant churches, and granted to those who visited them the same Indulgences given to the pilgrims who went to Jerusalem.

You may make the "Way of the Cross" either publicly or privately. In private, all that you have to do

is to go round the church and say a prayer before each of the pictures, and at the end, pray for the intention of the Pope. There is no special prayer which you are obliged to use, but people commonly say the Our Father and Hail Mary before each Station, and five Our Fathers and Hail Marys at the end.

When it is said publicly, the priest, with his assistants, goes from Station to Station, followed by the people. After giving out the title of the Station, he kneels and says, "We adore Thee, O Christ, and praise Thee;" to which they answer, "Because by Thy Holy Cross Thou hast redeemed the world." He then reads out a short history of the event recorded in the Station, or a little meditation on it, followed by a prayer. There are many different forms of these meditations in use, which you find in different prayer-books. After the meditation, he recites the Our Father, Hail Mary, and Gloria Patri, and as he passes from one Station to the next, a verse of a hymn is commonly sung—sometimes a verse of the "Stabat Mater," sometimes one from an English hymn on the Passion. At the end of the Stations he usually says five Paters and Aves for the Pope's intention.

At the evening devotions in different churches, many other English prayers and hymns are used. These may be found in "The Garden of the Soul," "The Golden Manual," "The Crown of Jesus," "The Oratory Prayer-book," "The Oratory Hymns," "Hymns for the Year," "S. Patrick's Hymn-book," &c.

The only other great devotion which remains to be

explained is the Rosary; about this there is a good deal to be said.

It is a form of prayer which is peculiarly unintelligible and difficult to Protestants; and converts, with all the good will in the world, sometimes find it hard to understand and appreciate at first.

The difficulties about it seem to be: 1st. It appears to give too great a proportion of honour to Our Blessed Lady—Our Father once, Hail Mary ten times. 2nd. It consists in repeating these prayers a great many times, in a way which appears monotonous, and makes people think of the words, "Speak not much, as the heathens" (S. Matt. vi. 7), or as Protestants translate it, "Use not vain repetitions, as the heathens do."

On both these subjects I think it will be useful to make a few remarks.

I have already explained the difference between the supreme honour given to God, and the inferior honour given to creatures. They are not, I said, different in *degree* only, but in *kind*.

I also pointed out that all inferior honour given to creatures was *in consequence of*, and *in proportion to* the favours which God has bestowed on them. The more highly He has favoured them, the more right they have to our honour.

Considering this, every one will feel that the honour due to Our Lady must be the highest which can be given to any creature, since the honour of being the Mother of God is certainly the highest privilege ever bestowed on a creature. This honour is therefore

called "hyperdulia," or a higher sort of inferior honour.

The next question is, can we, so long as we see clearly the difference between Divine and inferior honour, give her *more* honour than we ought to do? Certainly we can not.

When we consider the marvellous honour bestowed on her by Our Lord; the honour which He gave her in the nine months during which He was concealed in her womb; the time He was an infant on her breast; the years during which He was subject to her—we ought to feel that all the honour which *could* be paid by angels or men would not be more than her due. Well might she say, "Behold from henceforth all generations shall call me blessed." If we are to love what Jesus loved, and to honour what Jesus honoured, we certainly never need fear to give too great an honour to His Blessed Mother. Every kind of devotion to her; every prayer in her honour, brings prominently before us the cause of all this honour, and the relation between the Almighty and His servant; so that the more we honour her, the more clearly do we see the infinite distance between the honour due to her, great as it is, and the unapproachable honour due to her Creator.

But people say sometimes, "I often find expressions in hymns and other practical devotions, which seem to me to go too far." Very likely; then you must not go to hymns and prayers for your theology. Those who write such things are generally people of fervid

imagination, and use language which to others may seem exaggerated. You must select such prayers as suit your own turn of mind, and not find fault with others who express themselves differently; because you may be quite sure that what they *mean* to express is exactly what the Catholic Church teaches, and no more.

With regard to the particular prayer so often repeated in the Rosary—the Hail Mary—you must remember that it is not only a devotion to Our Blessed Lady, but is a prayer which, in the simplest manner, brings before us and honours the great mystery of Our Lord's Incarnation.

Now as to repetitions. Consider, what *is* a prayer? It is a form of words to convey certain thoughts, feelings and petitions which we would express to Almighty God. The very same form of words may be used to represent an almost unlimited variety of thoughts and feelings.

Take an example. Our Lord teaches us the Our Father; this we use, as He intended, on all sorts of different occasions. On occasion of joy, and of sorrow; of petition and thanksgiving; when we have a thousand different thoughts in our minds. Does not every word of the Our Father seem to assume a different signification to convey the particular thoughts of which our minds are full?

This is true of all prayers, but particularly so of the Our Father and Hail Mary—the prayers used in the Rosary. Why then should we fear to repeat them

very often, since they will always convey our thoughts, whatever those may be.

Again; is it natural for those whose hearts are full to seek for long and varied prayers? Take the examples given in Holy Scripture. What was the prayer of the publican? "Lord, be merciful to me, a sinner," repeated no doubt many times. The prayer of the blind man by the road-side was, "Jesus, Son of David, have mercy on me;" and when they rebuked him, he cried out a great deal the more, "Son of David, have mercy on me." (S. Mark x. 47.) In that model of all fervent prayer, the prayer of Our Lord in His agony, "My Father, if it be possible, let this chalice pass from me," we find the same thing: "And He prayed a third time, saying the self-same word." (S. Matt. xxvi. 44.)

The Rosary is a form of prayer universal throughout the Church. It has been greatly promoted by a number of Indulgences granted by the Holy See, and is recommended by the authority of many Saints, and the practice of all classes of the faithful.

Let us consider what is the reason of this favour shown to it. The Rosary is a simple way of meditating on the life, death and resurrection of Our Lord. It is divided into fifteen mysteries. By mysteries we here mean scenes or histories in the life of Christ. In honour of each of these mysteries, and whilst you are thinking over it, you say one Our Father, ten Hail Marys, and one Gloria Patri. These mysteries are divided into three sets—the joyful, the sorrowful, and the glorious.

The joyful mysteries are—

1. The Annunciation.
2. The Visitation.
3. The Nativity, or Birth of Christ.
4. The Presentation in the Temple.
5. The Finding of the Child Jesus in the Temple.

These five scenes give us a very complete sketch of the early or hidden life of Our Lord. There is scarcely any subject of devout thought occurring in that part of His life which we cannot include in one of them.

The second division is the sorrowful mysteries—

1. The Agony in the Garden.
2. The Scourging at the Pillar.
3. The Crowning with Thorns.
4. The Carrying the Cross.
5. The Crucifixion.

Here we have a complete view of the Passion of Our Lord presented for our consideration.

The third division, the glorious mysteries, consists of these—

1. The Resurrection.
2. The Ascension.
3. The Descent of the Holy Ghost.
4. The Assumption of the Blessed Virgin Mary.
5. The Coronation of the Blessed Virgin Mary.

The three first of these finish the account of the earthly life of Our Lord, with the coming down of the Holy Spirit, whom He had promised; the two last continue the history of the Blessed Virgin Mary, till she

is placed on her throne on the right hand of her Divine Son.

The "Assumption" means the happy and glorious death of Blessed Mary, by which she was united for ever to her Son. It is called the Assumption, on account of the tradition and belief of the Church, that her body was never allowed to see corruption, but was, after three days, glorified and taken up into heaven. This mystery gives a beautiful opportunity for meditating on a happy death, in addition to its primary object of praising God for the glory of His Blessed Mother.

The "Coronation," in the same way, affords a beautiful meditation on the joys and rewards of heaven.

The usual practice is to say five of these mysteries each day, in turn, beginning with Monday, so as to say the *whole* Rosary twice during each week, not including Sundays.

Monday .	*Thursday* .	joyful.
Tuesday .	*Friday* .	sorrowful.
Wednesday .	*Saturday* .	glorious.

On the Sundays from Advent to Lent, the joyful.
from Lent to Easter, the sorrowful.
from Easter to Advent, the glorious.

You see, therefore, that if you say the Rosary regularly, and take pains to meditate, you must, each week, go twice through the whole Life of Our Lord. This is the great excellence of the Devotion.

Now how are you to meditate?

First, place before your mind the scene of the mystery—the stable of Bethlehem, the temple of Jerusalem,

the garden of Gethsemane, as the case may be—with all the persons whom you may suppose to be present. Then, as you say the Our Father, try to have in your mind the particular feeling of gratitude, of reverence, of fear, or of love, which the mystery is calculated to inspire, and give to all the petitions a sense corresponding with this feeling.

In the same way in the Hail Mary; when you address Our Blessed Lady, try to enter into the feelings with which she was present at the scene, and when you say "Blessed is the fruit of thy womb, Jesus," turn in spirit to Our Lord with sympathy, or congratulation, or sorrow, as best suits the mystery.

When you say "Holy Mary, mother of God," &c., you have an opportunity of asking for the graces "now and at the hour of your death," which the mystery seems to suggest. The same applies to the Gloria Patri, which you say at the end of the ten Hail Marys.

Take an example of this. Let it be the "Agony of Our Lord in the Garden," the first sorrowful mystery.

You see before you Jesus entering into the garden with Peter and James and John, after the night has fallen. You hear His words: "My soul is sorrowful even unto death." You see Him again prostrate on the ground, on His face, with fear and horror and disgust at that chalice which He was about to drink—the chalice of our sins and His sufferings. You have in your mind His words: "Father, if it be possible let this chalice pass away from me, but not my will, but

thine be done." His apostles are asleep; Judas is at hand to betray Him. He says: "Arise, let us go," and goes forth to meet the traitor.

Our Father! Father of infinite justice and infinite mercy, who hast thus given Thine only Son to make atonement for sin! Thy will be done! as Jesus on earth willed to do it! Lead us not into temptation! "The spirit is willing, but the flesh is weak." Deliver us from evil!—especially the evil of sin, which caused Jesus this agony.

Hail Mary! How would this spectacle affect thee! How great is thy hatred of sin, which was the cause of thy Son's agony! Blessed art thou amongst women! All men ought to bless thee for this sacrifice thy Son is making for them! Blessed is the fruit of thy womb, Jesus! Jesus in His agony! Blessed for His patience! Blessed for His readiness to drink this bitter chalice for us!

Glory be to the Father! Glory be to the Blessed Trinity for the great act of man's redemption thus commenced in the agony of Our Lord!

This may give you a sort of idea of how a meditation may be made, though of course each one must do it according to his own powers and inclination.

Now to say the Rosary. Get a set of beads. These are practically of great use to help you to say the right number of Aves, without being distracted by counting; and besides, you can gain indulgences by using beads properly blessed. Of these indulgences I shall speak on another occasion.

You find these beads suited for saying five mysteries, which, as I before told you, are commonly said each day. There is a larger bead for the Pater, and separated from this by a little chain, ten smaller beads for the Aves. There are also a few small beads at the joining, the meaning of which is not very clear; probably for the "Salve Regina," or "Hail, Holy Queen," with which it is usual to finish.

You begin by reciting the Creed; then you propose the mystery. It is quite sufficient when saying the Rosary privately to say: "Let me consider the first joyful mystery, the Annunciation," and so on. When you finish the Pater Noster, you slip the large bead through your fingers, and at the end of each Ave Maria one of the smaller ones, and when you come to the little chain at the end, you say the Gloria Patri. When you have done the five mysteries, you say the "Salve Regina," "Hail, Holy Queen," with the proper prayer, which you will find in all the prayer books.

There is another form of this devotion, called the "Living Rosary," to which many indulgences are attached. The fifteen mysteries are divided amongst fifteen people, and each member of this little society says one mystery every day for a month. At the end of the month a fresh distribution is made.

The Rosary is a devotion suited to all classes, but specially, of course, to those who cannot read. You will find that it does a great deal to supply the want of books to numbers of the poor. It is also suitable for many occasions when books cannot well be used; for

instance, the time of sickness, hours of sleeplessness, or watching.

It is very desirable, therefore, for you to learn, as soon as you can, to make good use of the Rosary, both on account of its own excellence, and of the very decided approbation which has been given to it by the Catholic Church.

I will conclude this Instruction by noticing a few of the prayers addressed to Our Lady. I have already mentioned the "Salve Regina," or "Hail, Holy Queen," commonly recited after the Rosary. This is a most tender and loving prayer, as of children to their mother, addressing Our Lady in these words: "Our Life, our Sweetness, and our Hope." The key to all these expressions may be found in the words with which it concludes: "And after this our exile ended, show unto us the most blessed fruit of thy womb, Jesus."

The Ave Maris Stella, or "Hail, thou resplendent Star," is addressed to her as "Star of the Sea." The Blessed Virgin Mary is often poetically compared to the Morning Star shining across a troubled sea, because her coming was the immediate forerunner of Him who was the "Sun of Justice." S. Bernard has the words: "Respice Stellam voca Mariam." "If the winds of temptation arise, and you are running on the rocks or trouble, look at the Star, call upon Mary."

The feast of the "Seven Dolours" occurs twice in the year. This commemorates the compassionate sorrow of Our Lady at different events of the Life of Jesus, beginning with Simeon's prophecy that "Thine own

soul a sword shall pierce," and concluding with her desolation at the time of Our Lord's Passion.

The Stabat Mater is a most beautiful hymn, addressed to the Blessed Virgin Mary, at the foot of the cross, the idea of which is specially contained in the words, "Crucifixi fige plagas, cordi meo valide." "Imprint deeply on my heart the wounds of the Crucified."

The most common of all devotions in her honour, however, is the "Litany of Loretto," or the "Litany of the Blessed Virgin," as it is more usually called. This is very much used both in public and private, and especially at Benediction. In this Our Lady is addressed by a number of most beautiful titles, and her prayers are asked for. These titles present her to our minds as Mother, as Virgin, as Chosen Temple and Dwelling Place of the Holiest, as channel by which Salvation came to her people, as raised by the Incarnation of the Son of God to be the Queen of all creatures. Mother most pure, Virgin most venerable, Seat of Wisdom, Ark of the Covenant, Help of Christians, Queen of all Saints, pray for us.

INSTRUCTION V.

DEVOTIONS PRACTISED IN THE CHURCH.

Devotion to Blessed Virgin Mary.—To S. Joseph, our Patron Saints and Guardian Angels.—Use of holy Images.—Relics.—Agnus Dei. —Miracles.—Objections. — Confraternities. — Scapulars. — Religious Orders.—Indulgences.—Temporal Punishment.—Plenary and partial Indulgences.—Conditions.—Reading the Holy Scriptures.—Rule of life.—Perseverance.

In this Instruction I am going to speak about some of the devotional practices common in the Catholic Church.

I will begin with the reverence paid to the saints. I have already explained the three different kinds of honour: the supreme honour, due to God alone; the inferior honour, given to creatures, and specially that given, from religious motives, to the servants of God; and relative honour, the honour paid to things without life. The Creed of Pope Pius IV. says "that the saints reigning together with Christ are to be honoured and invocated, and that they offer prayers to God for us, and that their relics are to be had in veneration." You

are bound to believe, therefore, that they are to be "honoured and invocated," but you are not bound yourself individually to give them any particular honour or devotion. The Church, however, is full of the thought of the Communion of Saints, and in becoming a Catholic, it may be said to you in the words of S. Paul: "You are come to Mount Sion, to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, and to the Church of the first-born who are written in the heavens, and to God, the Judge of all, and to the spirits of the just made perfect, and to Jesus, the mediator of the New Testament." (Heb. xii. 22.) You can, therefore, in practice hardly be a good Catholic without entering, with more or less earnestness, into the devotion paid to the Saints.

This devotion is given pre-eminently to Our Blessed Lady. We ought to look upon her as one to whom God has given it, to be a great channel of grace. She it was by whom He chose to come into this world to pay the price of our redemption; she it is by whose hands He is pleased to dispense many of those graces by which the work of our redemption is to be completed. She was also given to us as a mother, in those words in which Jesus on His cross recommended to her His apostle S. John: "Mother, behold thy Son." "Son, behold thy mother." Moreover, she is a most excellent pattern of all virtue and holiness. What better model can we have than the Mother of God, the spotless Virgin, who was full of grace, who all her life "laid

up His words in her heart," and stood at the foot of His cross?

You should therefore encourage within your heart all those feelings of confidence, of love, and veneration, which the Church would inculcate, and for this purpose join outwardly in those authorized devotional practices which she encourages.

The month of May is specially set apart for devotion to Our Lady, and is therefore frequently called the month of Mary. In some churches the altar of Our Lady is lighted up during May, and her statue crowned with flowers, and every evening the faithful assemble there with hymns and prayers, to meditate on the great truths of faith, and to ask for graces through the intercession of the Mother of God.

October also is a month consecrated to Our Lady by a number of special festivals in her honour which occur in the course of it.

The Assumption, which comes on the 15th of August, is a holiday of obligation, and is the principal feast of the Blessed Virgin Mary during the year. Next to this perhaps is the 8th of December, in honour of the Immaculate Conception.

It has been defined by the Church as an article of faith, that "the most Blessed Virgin Mary, in the first instant of her conception, was, by a singular grace and privilege of Almighty God, through the merits of Christ Jesus, the Saviour of the human race, preserved free from all stain of original sin," that is, that, though as one of Adam's race she was liable to the stain, the

consequence of the original transgression, yet she was specially exempted, instead of being afterwards cleansed from it as others were, and was thus redeemed in a higher and more perfect way. The feast of the Immaculate Conception is to thank and glorify God for having bestowed on her this special privilege.

Next to the Blessed Virgin Mary comes S. Joseph, spouse of Our Lady, and foster-father of Jesus. A special devotion is given to him as "Patron of the Catholic Church," and patron of a happy death, since he must have expired when Jesus and Mary were at his side. We are encouraged also to give special devotion to S. John the Baptist, and the apostles, and to our own patrons, those saints, for example, whose names we bear.

Besides these, we ought to be devout to our "guardian angels." It is the belief of the Church that each one has his guardian angel, appointed specially by God to assist him in his pilgrimage. "See that you despise not one of these little ones: for I say to you that their angels in heaven always see the face of my Father who is in heaven." (S. Matt. xviii. 10.) You ought, therefore, to dwell upon this thought, and when tempted to sin, or in the midst of danger, to remember your guardian angel. "Observe him and hear his voice, and do not think him one to be contemned, for he will not let you go when you have sinned, and my name is in him." (Exod. xxiii. 21.)

I will now pass on to the use of holy images. The "Relative" honour paid to them, means honour

not given to them for themselves, but on account of those whom they represent. If you show marks of respect and affection to the crucifix, for instance, you mean your respect and affection, not for the wood or metal of which it is made, but for Him whom the figure represents.

Holy Images are used in several ways. They are put up in the churches, and public honour is given to them. In most churches you see a statue of Our Blessed Lady, over an altar dedicated to her. On particular feasts you will see this altar lighted up with candles, and ornamented with flowers. In the same way you often see statues and pictures of S. Joseph, of the patron saint of the Church, and many others. The use of holy images and pictures is to bring religious thoughts before the minds of the people, by reminding them in the strongest way of holy things, and to give them a way of expressing their devout feelings. This applies particularly to the unlearned. The pictures which adorn the churches may be called the books of the poor. On entering a church, whichever way you turn you see something which reminds you of a history, or conveys to you a lesson, or puts before you some good thought. If nothing else, these things constantly bring into your mind the Communion of Saints; that the saints are reigning with Christ; that you have a close fellowship with them, and a constant duty of following in their footsteps. The most universal of all images, of course, is the crucifix, or figure of Our Lord nailed to the cross. This *must* be placed over every

altar where Mass is celebrated, and generally is seen in many places in the church. In many churches there is a "Calvary," or large figure of Christ crucified, placed so that the people may go and pray before it.

On Good Friday there is a special devotion to the crucifix. It is covered with a purple veil during Passion time till Good Friday, and then it is solemnly uncovered with the words: "Behold the wood of the cross. Come, let us adore."

The priest and people then, one by one, kneel and kiss the feet of the image of Our Lord. This is called the "Adoration of the Cross."

Of course here "adoration" means something quite different from the "adoration" given to God; here it means the relative honour paid to the crucifix. There are several words, such as "worship," "adoration," &c., which are *ordinarily* used to express supreme or Divine honour, but which *need* not do so; that is to say, there is nothing in the real signification of the word which prevents it from meaning any other kind of honour. You must not be surprised, therefore, if you sometimes find these words used of the honour paid to saints or to images, though it is generally better to avoid using them in a way which may be misunderstood.

Besides showing this public devotion, Catholics like to have images of Our Lord and the saints in their houses, and to wear them about their persons. You will generally find a crucifix or a picture of Our Blessed Lady in nearly every room; and most devout people

will have a small crucifix and a medal of Our Lady somewhere about them.

These things all help to remind us of the spiritual world which we are so ready to forget. It is very useful to have a number of things about us which from time to time bring before us the presence of God, and our dependence on Him, in the midst of every-day life.

"Relics" are things "left behind" by the saints. They are generally portions of the bones, and sometimes of the dresses of the saints. These are kept with great veneration by Catholics, as parts of those bodies which here on earth were so eminently the temple of the Holy Ghost, and which are, one day, to rise again with wonderful glory to reign for ever with Christ. There are numerous instances in both the Old and New Testaments of miracles worked by the relics of saints. The mantle of the prophet Elias, with which his successor Eliseus struck the waters of the Jordan, is an example. (4 Kings ii. 13.) Another is the man who was raised to life as soon as his dead body touched the bones of Eliseus. (4 Kings xiii. 20.) The cures granted to those who touched Our Lord's garment is on much the same principle. "As many as touched were made whole."

In Acts of the Apostles you read how handkerchiefs which had touched S. Paul's body, and even S. Peter's shadow, cured diseases and cast out devils. (Acts xix. 11; v. 15.)

The greatest of all relics, of course, is that of the true Cross; and after that, of the bones of S. John

the Baptist and the apostles. These relics have been preserved from the very beginning with special reverence, and are still kept at Rome as amongst the greatest treasures of the Church.

An "Agnus Dei" is a tablet of wax, on which the figure of Our Lord, as "the Lamb of God," is impressed. The Pope blesses these solemnly in the first and every seventh year of his Pontificate on the Saturday after Easter.

Now what has to be said of all these external "pieties" may be summed up in this: Many people are undoubtedly greatly assisted by them in real devotion and holiness; therefore you must accustom yourself to use them, as far as you can, with advantage to yourself; but, as they are not essential, you must not be troubled if you find a difficulty in doing so. You have only to remember that if you cannot, it is your misfortune, and not because you are wiser than your neighbours.

I was speaking just now of miracles believed to have been worked by relics and in other ways. It will be useful to say a few words on the subject.

In reading the lives of the saints, you will find a great number of miracles recorded. The question arises, are you bound to believe all these? Certainly not. As far as I know, there is not any miracle, except those recorded in Scripture, which is a matter of faith. Miracles rest each on its own evidence, and you can believe them or not, as you think that they are, or are not proved.

You must not, however, shut your eyes to the undoubted fact that the Catholic Church *does* believe in them, and does practically teach that they have frequently occurred. You will find this belief put forward and taken for granted, again and again, in different parts of the Church's office and prayers.

Our Lord says distinctly, "Amen, Amen I say to you; he that believeth in me, the works that I do he also shall do, and greater than these he shall do." (S. John xiv. 12.) And again: "And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they shall drink any deadly thing, it shall not hurt them; they shall lay their hands upon the sick, and they shall recover." (S. Mark xvi. 17.) The Church manifestly believes that these promises have been literally fulfilled in all ages, and are being fulfilled in our own time, though she does not declare that such has been the case in particular instances. A person clearly could not be a Catholic if he did not believe that miracles *might* occur; nor do I think that he could practically be one if he maintained that in fact there had been no miracles since the apostolic times.

Protestants have generally a strong prejudice on this subject which makes them *beg* the question, whilst they think they are reasoning on it. Examine most arguments on the subject, and you will find that they come to this fallacy more or less concealed.

"There are no miracles in these modern days; they

ceased with the times of the apostles." "How do you know that?" "Because we never see real miracles happening now-a-days; all the alleged modern miracles are only impostures." "Have you ever examined them carefully? How do you know that they are impostures?" "I have never examined into the evidence; but I know they are impostures, because there are no miracles in these modern days; they ceased with the times of the apostles"—and so on, for ever in a circle. Again; they sometimes argue against them on the ground that there is no necessity for them, and that the details of modern miracles appear to them trivial. To which the obvious answer is, that it is enormous presumption on the part of any man to pretend to have such an insight into the counsels of Almighty God, as to be able to say what is and what is not a necessity, or what is and what is not trivial; and, secondly, that the details of modern miracles do, in fact, correspond with those recorded in the Holy Scriptures, and that the necessity now is pretty much what it always was.

You will find established in most churches "Confraternities" for different objects. These are associations inviting people to join together for prayer and different good works. For instance, there is "The Confraternity of the Blessed Sacrament," "The Confraternity of the Precious Blood," "The Apostleship of Prayer," &c.

Some of these are great societies, with branches established in many churches and many countries; others are confined to one particular church. A great

many indulgences may be gained by belonging to such confraternities. For this purpose, it is generally necessary to have your name enrolled by the proper authority, to say some short prayer every day, and often to give some small alms.

There are also many devout associations, in which it is necessary to wear the "scapular." This scapular consists of two small squares of cloth, joined by strings, so that you put it over your head; one square in front, and one behind.

This scapular *represents* the "habit," or dress of a religious order, so that by putting it on, you associate yourself, in spirit and devotion, to a large society of men and women devoted to God, and share in the benefit of their prayers, though you do not, of course, undertake their obligations.

The scapular must be blessed and put on you in due form by some one who has a right to invest with it; but when once you have received it, you do not generally require any form or blessing for a second scapular, should you happen to wear out or lose the first.

There are several of these scapulars of different colours. The scapular of Our Lady of Mount Carmel, which is the commonest of all, is brown; the scapular of the Passion is red; that of the Immaculate Conception, blue.

People living in the world may also belong to the "Third Order" of different religious communities. This is something like the scapular, inasmuch as it associates you to certain religious Orders; but it means a good

deal more. Those who belong to Third Orders, really undertake some of the duties of a religious life, and to comply with certain rules, as far as is consistent with their state of life in the world.

I have been speaking of "Religious" and of a "Religious Life." You will see that these words are used in a special signification. In their ordinary meaning, of course every Christian ought to be a religious, and to be leading a religious life; but the terms are very often used to mean a life dedicated to God by some special rule or tie. All those orders of men and women, the object of whose institute is to carry out the "counsels" of perfection according to rule, are called "Religious Orders," and the kind of life is called a Religious life.

When speaking of the marks of the Church, and in particular about the mark of holiness, I referred to the counsels of perfection—those things which were not commanded by Our Lord, yet were advised or counselled to individuals as the way of perfection. Wherever the Catholic Church enjoys any degree of liberty, societies of men and women are sure to spring up, united together by the desire of renouncing the world, and living according to these counsels.

These societies are called "Religious Orders," or sometimes "Congregations." They are bound together by "solemn vows," or, in modern times, by what are called "simple vows," which, however, are in some respect equivalent to solemn vows.

By these vows they bind themselves to the ob-

servance of the Three Evangelical Counsels, as they are called—Voluntary Poverty, Perpetual Chastity, and Entire Obedience—as well as to live according to a certain institute or rule. Their rule must be sanctioned by the Holy See; and the Pope is always the ultimate superior, to whom their obedience is given.

These Orders have been the nurseries of innumerable saints, and seem to have been raised up by Providence to meet the wants of the Church at particular times. The Benedictines began in the sixth century, and their convents were the asylums of learning and piety during the unsettled times of the early and middle ages. The Dominicans and Franciscans arose in the thirteenth century, to meet the troubles and heresies of those days. In the sixteenth century came the Society of Jesus, established by S. Ignatius, which was designed, it would seem, to meet the errors of Luther and Calvin, and after them the Redemptorists, Passionists, and many others, down to our own times. Most of these Orders, with corresponding communities of women, are still existing, and with marvellous vitality, adapt themselves to the wants of modern times, and flourish, and give holy men and women to the Church, in spite of every kind of persecution which, at different periods, has been heaped upon them.

To return, however, to the subject of this Instruction, the Confraternities, Scapulars, and other devotional practices in use in the Church, I have to observe that none of their rules bind under pain of sin.

If you belong to a confraternity which prescribes certain prayers every day, should you omit these prayers it is *not* a sin. If you undertake such things, however, it is greatly for your spiritual good that you should perform them exactly and carefully. You should not therefore engage in many of them, at first, at any rate, or undertake more devotions or obligations of this sort than you can perform without feeling them a burthen.

To most of these devotional practices there are many indulgences attached. I have had occasion to refer to indulgences a great many times in this Instruction and the last, so now I will proceed to explain, as well as I can, their meaning and use.

An indulgence, the Catechism tells us, is "a remission of the temporal punishment which often remains due to sin after its guilt has been forgiven."

This "temporal punishment" requires explanation. When we were speaking of sin, I said that the special guilt of mortal sin consisted in its being an act of rebellion against God. The forgiveness of this guilt *must* be an act of Free Grace on the part of God, because it is a kind of infinite evil, for which a creature can never adequately atone. When this guilt has been forgiven, however, there still remains a debt of temporal punishment. The justice of God requires that a sinner shall himself pay that part of his debt which he *can* pay, when the part which he cannot has been forgiven.

We have an exact illustration of this in the dealings

of God with King David. He had sinned very grievously, and had truly repented. He became the model of penitents by the depth and earnestness of his contrition. God forgave him, but still required that he should suffer for his sin. "And David said to Nathan: I have sinned against the Lord. And Nathan said to David: The Lord also hath taken away thy sin: thou shalt not die. Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing, the child that is born to thee shall surely die." (2 Kings xii. 13.) Here we have the forgiveness of the sin, accompanied by the assurance that the temporal punishment must still be exacted. What applies to mortal sin, applies to venial sin also. In the one, when the great guilt of rebellion has been forgiven, a debt of punishment remains; in the other, the same guilt of rebellion has never been incurred, but *some* punishment is still due to the sinfulness of the act. We find, accordingly, the Catechism saying that those souls go to Purgatory "which depart this life in venial sin, or which have not fully paid the debt of temporal punishment due to their sins, the guilt of which has been forgiven."

How is this debt to be paid? either by suffering, or by loving. "Be at agreement with thy adversary betimes, whilst thou art in the way with him, lest perhaps the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Amen I say to thee, thou shalt not go out from thence till thou repay the last farthing,"

(S. Matt. v. 25); or, as S. Paul tells us: "If any man's work burn, he shall suffer loss, but he himself shall be saved yet so as by fire." (1 Cor. iii. 15.) This shows us how we are to atone by suffering. Ardent charity is, however, a still more effectual way of paying our debt to God. "Many sins are forgiven her, because she hath loved much." (S. Luke vii. 47.) If we would atone for the sins we have committed, then we have two things to do, works of penance, and works of love.

The Catholic Church in the execution of her office of forgiving sins, has always borne in mind the temporal punishment due to them.

In the early ages for all great sins severe penances or punishments were inflicted. Penitents were sentenced to long fasts, and many humiliations, in atonement for their sins. This was as an acknowledgment of the debt of temporal punishment, and was intended, as far as it went, to satisfy this debt.

The question now comes: has the Church authority to remit the temporal punishment, as well as the guilt of sin? Clearly she can modify the ecclesiastical penance which has been inflicted by her authority, and so we find that in modern times the severities of old days are replaced by sacramental penances, which consist usually of some short prayer. But as to the whole of that debt due to God? Our Lord gave to His apostles the power of "binding and loosing," without any reservation, and in this power is contained authority not only over the guilt of sin, but also over the punishment due to it.

This authority the Church exercises by granting indulgences on such conditions as appear suitable to times and circumstances.

Indulgences are either partial or plenary. Partial indulgences are those granted for a certain limited time, as for instance for a hundred days, or again, for so many years, and so many quarantaines, or periods of forty days. These periods have reference to the duration of canonical penance customary in the early Church. The remission of punishment granted, is an equivalent to that corresponding to the canonical penance, the place of which it takes.

Plenary or complete indulgences are those in which the whole of the temporal punishment due to sins is remitted.

The authority of the Church in the remission of punishment is, as we have seen, without any restriction, but it does not follow therefore that we can, in practice, tell what amount of remission we have received.

We may obtain an indulgence for a certain number of days or years, but we do not at all know what proportion this may bear to the punishment awarded by Almighty God for our sins. Again, to gain plenary indulgences besides the conditions named, there are certain other conditions required before they can fully take effect, about which we cannot ever feel very sure. The conditions on which the indulgence is granted are very simple. They are generally that we should make a good confession and communion, and pray for the

Pope's intention, that is, say some prayers intending to ask for those things for the good of the Church which may happen to be the special object of the Pope's solicitude for the time being.

Besides these simple conditions, however, it is requisite that we should be in such perfect dispositions as to be capable of *receiving* the remission of punishment granted—that is, we must be in a state of very perfect charity towards God, and of detachment from affection for sin.

We can never know very exactly what our dispositions are in these matters, and therefore we cannot tell that we have completely gained any indulgence. With regard to the remission of the guilt of sin, any one may have a reasonable confidence that his sins are forgiven, when he has done his best to make a good confession, but he cannot have the same confidence that the temporal punishment of them all has been remitted when he has tried to gain a plenary indulgence. It is almost necessary for our spiritual life that we should have some security as to being in a state of grace, but it is *not* necessary that we should have the same assurance that the temporal punishment due to our sins has been remitted. It seems to be the will of God to leave us without any certain knowledge on this subject, in order to make us more humble and diligent in making use of those means of grace which are at our disposal.

A great many indulgences are granted, so as to be "applicable to the souls in Purgatory." This does not

mean that the Church on earth has any authority over the souls of the faithful departed, so as to be able to remit to them any part of the punishment due to them. These indulgences are only applicable "as a suffrage;" that is, we may offer for them such remission as we could gain for ourselves, just in the same way as we may offer any prayers or good works. During this life we have, through the grace of God, the power of meriting, and whatever we gain we may offer up to God for others, although we do not know to what extent or in what proportion it may be His will as to apply it.

The power of granting indulgences is chiefly exercised by the Pope. Cardinals and bishops can grant indulgences of a hundred days, or forty days, but the Pope only grants plenary indulgences. They are granted—1. On occasion of many feasts. 2. On condition of reciting certain prayers, or performing certain acts of charity and devotion. 3. They are attached to crosses, medals, rosaries, and some other such things; so that you may gain indulgences by wearing or using them.

It may seem to you at first sight that some of the devotions for which they are given are hardly important enough to have such spiritual favours attached; but you must consider that the "conditions" for gaining plenary indulgences almost always include "a devout confession and communion," and *always* require that you should be in a state of grace; and also that the mere act of striving habitually and diligently to gain

these treasures, and to pay the debt due to God's justice, is, in itself, a great act of faith and devotion, even if the immediate thing prescribed seem small. Indulgences are commonly granted in order to encourage some particular devotion which is valued by the Church, and even small things tending to such an end are important.

Again; it may appear surprising that so many indulgences should be granted. You must remember how imperfectly we understand the awful depths of God's justice. "The Lord thy God is a consuming fire." (Deut. iv. 24.) "Thy justice is as the mountains of God, thy judgments are a great deep." (Ps. xxxv. 7.) We ought never, therefore, to be satisfied that we have done enough to discharge the debts we owe to His terrible justice. Again; such is the weakness of nature, that, in one way or another, we are, during this mortal life, constantly incurring fresh liabilities, and therefore ought to appreciate the constant opportunities which are granted to us of easily obtaining the remission of temporal punishment.

In practice then, you must set a great value on indulgences, and have habitually the intention of gaining, and the wish to gain, all that may be granted to the different prayers you say. At the same time, you must not allow your mind to be distracted, and your thoughts taken off from devout prayer, by the consideration of how many indulgences you may be able to obtain.

There remains only one more subject for considera-

tion—the Holy Scriptures. In what way ought you to make use of the Holy Scriptures as a Catholic?

From the beginning, the Church has considered the Holy Scriptures as a treasure entrusted to her keeping. The "Canon" of Scripture was drawn up by the Church in the first instance, and has been zealously maintained by her ever since. As we saw when treating of the offices of the Church, all priests are obliged to recite a considerable portion of Scripture every day. We find a letter of Pope Pius VI. to the Archbishop of Florence declaring that the faithful should be "excited to the reading of the Holy Scriptures; for these are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times," and praising those who have put them before the faithful "in the language of their country," and in a manner "suitable to every one's capacity." Notwithstanding all this, however, it must be understood that the Church *does* place restrictions on reading the Bible.

1. The Church condemns, rejects, and anathematises in every shape and form the idea that every man has a right to interpret the Scripture for himself. Obviously the notion that any private individual may set himself up as a judge of doctrine and discipline is contrary to the first principle of the Catholic Church—that God has given to her a commission and authority to teach all nations.

Wherever such an idea has been prevalent, the

Church has, of course, instantly placed restrictions on reading the Bible.

2. It is clear that a large part of the Bible was never *meant* to be read by everybody, and would be to many people far from edifying reading.

3. There are many parts difficult and obscure, which people cannot understand except by the light of tradition and authority, and which, therefore, ought not to be read by people generally without some explanation.

S. Peter, you may remember, speaking of the epistles of S. Paul, says, "In which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." (2 S. Peter iii. 16.)

In Catholic countries, therefore, certain restrictions are placed on reading the Scriptures in the vernacular. In England it is not so. The condition of the country seems to make such restrictions undesirable, and therefore, in practice, each one is allowed to use his own discretion, remembering always, however, the *principles* on which restrictions are founded.

The one authoritative version which the Church approves is the Latin Vulgate. There are several versions of the English translation, none of which have any great authority.

The Catholic Bible differs in some respects from that used by Protestants.

In the first place, all the *deutero-canonical* books—which Protestants call the "Apocryphal books"—are

received as part of the Scripture. Those of the Old Testament were not in the "canon," or list of inspired books received by the Jews, but are accepted, with all the books of the New Testament, on the authority of the Church, which alone has power to say what is, and what is not inspired by God.

You will also find that many of the books are differently named. For instance, the two books of Samuel are called the first and second of Kings, whilst those which are generally known to Protestants as the first and second, become the third and fourth of Kings. Again, the Book of Revelation is called the Apocalypse.

The Scripture names, too, vary. Thus, Elijah and Elisha become Elias and Eliseus. The reason of this is that the Vulgate uses the Greek forms of Hebrew names, and, accordingly, that these are the forms which have been known in the Western Church from the beginning.

Many people find a difficulty in reading the Catholic translation, after being accustomed all their lives to the Protestant one; partly, no doubt, from the literary excellence of the latter; still more, probably, because they *have* been accustomed to it. If this should be the case with you, it is one of the little sacrifices you must make, not so much on account of any substantial difference between them—because there is not much of practical importance—as on principle. It is right to use that version sanctioned by the Church, and no other, and any tastes of your own you must sacrifice to the spirit of obedience.

I have now finished all the subjects which seem to require explanation. I must conclude my course of instructions with a few words of practical exhortation.

You must consider that it is a great grace to be called to be a member of the Catholic Church; that God will certainly require your earnest co-operation with this grace, and that you can only save your soul by persevering to the end in that course, the first steps of which you are now making.

Think once more of Our Lord's words, "Many prophets and just men have desired to see the things that you see, and have not seen them; and hear the things that you hear, and have not heard them" (S. Matt. xiii. 17); that "No man putting his hand to the plough and looking back, is fit for the kingdom of God" (S. Luke ix. 62.); and that "It had been better for them not to have known the way of justice, than after they have known it to turn back from that holy commandment which was delivered to them" (2 Peter ii. 21); and that Our Lord says, "He that shall persevere unto the end, he shall be saved." (S. Matt. x. 22.)

That you may correspond with this grace, and gain this crown of perseverance, you must live in some degree according to rule.

The first thing to do is to regulate the frequency with which you approach the Sacraments. You must ask the advice of your confessor before you make a rule, and, when you have made it, keep to it very strictly, whether you are inclined or not. Commonly speaking, you should go to Communion at a fixed in-

terval—not less than once a month—and *also* on all the great festivals during the year. Next to this comes the care of keeping Sunday holy. Do not fancy that because the Church is indulgent in respect to what she absolutely requires for the observance of Sunday, therefore you may make it a day of idleness or dissipation. Few things have a greater effect on your life than the spirit in which you keep it. You must *always* give a good proportion of your time to the service of God, either in Church or at home.

If possible, you should assist at Vespers, or evening devotions, as well as at Mass. You cannot, as a rule, be said to have given a good day's service to God if you have only paid one visit to Our Lord in His Church during the day. "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth," says the Psalmist; how much more ought we to love that house in which Our Lord really dwells in the midst of us. You should also make a point of hearing a sermon or instruction. Many people allow themselves to fancy that they do not stand in need of such things; that they are quite sufficiently instructed, and know all that the preacher can tell them, and therefore that they may dispense with listening to sermons. This is a great mistake, and comes from taking a wrong view of the subject. You do not attend to sermons in order to hear anything new, or that you may criticise the words or manner of the preacher, but in order that you may hear the Word of God, by whatever channel it may come to you. If you do this in a

docile spirit, you are certain to reap great fruit from it, however feeble may be the words of the particular priest who is charged to deliver it; and if you neglect to listen, in the long run it is sure to be to your spiritual loss.

Then come your daily duties. Let it be your first care to learn how to hear Mass *well*, and, if circumstances allow you, make a practice of hearing Mass on week days; if not every day, at least one or two days in the week, and especially on those days called days of devotion.

Your morning and night prayers of course you will say; and as you do so, think how *very* small a proportion of your life is given immediately to God, and to the great affair of your salvation, and therefore how carefully, how diligently that little should be given.

Besides these prayers, you should put aside a little time each day—let it even be only a quarter of an hour—to some kind of meditation or spiritual reading. It is an important thing to be a little while alone with God, drawn away from this world. Without it, your vocal prayer becomes dry and distracted. You are surrounded by the world, and if you never withdraw yourself from it, you cannot expect to pray well. Prayer, you must remember, is the key of heaven. Without fervent prayer you cannot gain much grace, even from the Sacraments. If you pray well, you will persevere; if not, you will probably fall away.

The first thing you have to attend to is your faith. "Seek ye *first* the kingdom of God and His justice."

(S. Matt. vi. 33.) In all that concerns your faith, you must admit of no compromise. You must be determined not to sin against your faith, in any degree, great or small, either from fear or from love; from human respect or worldly advantage. "He that loveth father or mother more than Me, is not worthy of Me." (S. Matt. x. 17.)

Next to the *essential duties* of religion, come the duties of your state of life. I say essential duties, because people sometimes make religion a pretext for neglecting other duties, and being indifferent to the comfort of those about them. Of course you will see that this is ill-advised piety, coming much more from self-love than the love of God.

When you have done what is really necessary for God's immediate service, you must give your mind and your strength to duties of your calling, whatever that may be. Do not think you can be a good Christian without at least trying to be a good master, or a good servant, a good workman, tradesman, or labourer, as the case may be. In the same way you cannot be a good Christian without being a good husband or wife, father or child, according to the position in which God may have called you, as well as a good subject, citizen, and neighbour. Imitate the conduct of the saints who have gone before you, and consider that you are treading the path they trod, cheered by their example, helped by their prayers, and especially by those of the ever Blessed Mother of God. So may you pursue that narrow way which leads to life, and be able, by God's

grace, some day to say, with S. Paul, "I have fought the good fight, I have finished my course, I have kept the faith; as to the rest, there is laid up for me a crown of justice which the Lord, the just judge, will render to me." (2 Tim. iv. 7.)

APPENDIX I.

ON THE CREED OF POPE PIUS IV.

In the Instruction on the form of receiving converts into the Church, I said that the Profession of Faith used on that, and all other solemn occasions, was the Creed of Pope Pius IV. This Creed was composed at the conclusion of the Council of Trent, and specially puts forward the decrees of faith made to meet the errors of Luther and Calvin and their companions. I think it will be useful to give here a short explanation of it, although most of the important points have been considered in the Course of Instructions.

CREED OF POPE PIUS IV.

"I, N. N., with a firm Faith, believe and profess all and every one of those things which are contained in that Creed which the Holy Roman Church maketh use of. To wit: I believe in one God, the Father Almighty, Maker

of Heaven and Earth, of all things visible and invisible: And in one Lord, Jesus Christ, the only begotten Son of God, and born of the Father before all ages: God of God: Light of Light: true God of true God: begotten not made, consubstantial to the Father, by whom all things were made. Who for us men and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man. Was crucified also for us under Pontius Pilate, He suffered and was buried, and the third day He rose again according to the Scriptures: He ascended into heaven: sits at the right hand of the Father, and is to come again with glory to judge the living and the dead, of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and Life-giver, who proceeds from the Father and the Son, who together with the Father and the Son is adored and glorified, who spoke by the prophets. And I believe One, Holy, Catholic, and Apostolic Church. I confess one Baptism for the remission of sins: and I look for the resurrection of the dead, and the life of the world to come. Amen."

The profession of faith begins by reciting the Nicene Creed.

The Nicene Creed was composed at the Council of Nicæa, held against the Arians in the year 325. Almost immediately after the conversion of the Emperor Constantine, as soon as the Pagan persecutions ceased, the Arian heresy arose. Arius denied the Divinity of Our Lord, and the First General Council was summoned to decide what was the Catholic Faith on this subject, and a Creed was drawn up, chiefly to declare unmistakably the Divinity of Our Lord, by defining that He was "Consubstantial" with the Father. This Creed was afterwards added to, at the Second General Council at Constantinople, in order to define the Godhead of the Holy Ghost, that He is "Lord and Life-giver," and then, with some small modifications, became the great Profession of Faith used in the Church down to the present time. It is now recited at Mass on all Sundays, and on many other days. It has a special interest from its antiquity, and most Protestants profess to accept it on the authority of the first three General Councils, and use it as a "symbol," or profession of faith. You must remember, however, that its authority does not come from its venerable antiquity, but because it is the symbol which the Church *still* makes use of.

The Creed of Pope Pius continues in these words:

"I most steadfastly admit and embrace Apostolical and Ecclesiastical Traditions, and all

other observances and constitutions of the same church."

The faith has come down to us in two ways, or, as we may say, by two independent channels, the Scripture, the written Word of God, and Tradition, which is the *unwritten* Word. It is by tradition that we receive the Scriptures, and by tradition only can we learn the real meaning of much that we read in the Scriptures, and supply many things which they omit. S. Paul says to S. Timothy: "The things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also." (2 Tim. ii. 2.) You see, then, that from the beginning, Tradition, or the "handing on" of the faith from one to another, was the way provided for the instruction of mankind.

There are, however, two kinds of Tradition: the tradition of the Church, and traditions *in* the Church. By the latter we mean certain floating accounts or ideas of things, partly historical, partly legendary, partly doctrinal, current in the Church, to which different degrees of authority belong. The former, however, the tradition of the Church, is a very different thing. It means the whole mass of authoritative teaching, or the living voice of the Church

When you say you embrace "Apostolic and Ecclesiastical traditions," it does not mean that you undertake to accept all those traditional stories and ideas which make up the traditions in the Church, but that you

will accept all the teaching of the Church, whether it comes in the shape of formal documents, or is conveyed to you by the living voice of the Church, by the teaching of her pastors, by her authorized usages, or in any other way, so long as it is really and undoubtedly enjoined by the Church's authority.

"I also admit the Holy Scriptures according to that sense which our Holy Mother the Church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."

This passage again admits of misconstruction. It does not mean that you are to explain particular passages, according to the views of them maintained by the different writers and commentators. There are *very* few passages the interpretation of which is decided by authority; on all others you may use your own judgment. You undertake, however, not to interpret them, so as to contradict the teaching of the Church. When, however, it appears that the fathers and doctors are unanimous in their interpretation of Scripture in matters of faith and morals, their testimony may, as a rule, be said to represent the faith of the Church, and to command the assent of the faithful.

It is a first principle of the Catholic Church that

men are to learn the truth, *not* by finding out a faith for themselves out of the Bible, by private judgment, but by accepting what is taught by the living authority God has appointed. The teaching of the Church is, therefore, the *key* of the Holy Scriptures, and their true meaning can only be found by using her doctrine, and at once rejecting any fancied interpretation which is incompatible with it. This is what you undertake to do in the passage we are considering.

"I also profess that there are truly and properly seven Sacraments of the New Law, instituted by Jesus Christ, Our Lord, and necessary for the salvation of mankind, though not all for every one: To wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony: and that they confer grace: and that of these Baptism, Confirmation, and Order, cannot be reiterated without sacrilege. I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of the aforesaid Sacraments."

There is very little to be observed on this paragraph, as the subject has been already considered. The Sacraments are not all necessary to each individual, but at the same time *are* requisite for the nourishment

and continuance of the Church which Christ has established on earth for the salvation of mankind.

"I embrace and receive all and every one of the things which have been defined and declared in the holy Council of Trent, concerning Original Sin and Justification."

One of the fundamental errors of the Reformation was an erroneous doctrine about Original Sin and Justification. A great part, therefore, of the work of the Council of Trent was to state very accurately the Catholic Faith on these points. Luther and Calvin maintained that human nature was so utterly spoiled and ruined by Original Sin, as to have lost all real free will, and to be incapable, even with the grace of God, of producing anything *really* good, and, therefore, that Justification was not a real inward change, but merely an external apprehension of the merits of Christ, by which these merits were imputed to us. The Church, on the other hand, has always taught that in spite of the darkening and weakening effects of original sin, free will remains to man, and that, with the assistance of Divine Grace, he is still able to bring forth good fruit for his justification and sanctification.

The principal points taught on this subject besides the true doctrine of Original Sin, are:

1. The reality of free will.

2. The merit of good works done by the assistance of God's grace.

3. That those who have once been in the grace of God do not necessarily continue so, but require "by good works to make their calling and election sure." (2 S. Peter i. 10.)

By the expression "embrace and receive," it is not meant that all are bound to know accurately the Church's doctrine on these matters, but that every one must at least implicitly accept whatever she teaches.

"I profess, likewise, that in the Mass there is offered to God a true, proper, and propitiatory Sacrifice for the living and the dead. And that, in the most holy Sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of Our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood: which conversion the Catholic Church calls Transubstantiation. I also confess that, under either kind alone, Christ is received whole and entire, and a true Sacrament."

It is not necessary here to recapitulate what has been said on the subject of the Holy Eucharist. I will only remind you that in the Blessed Sacrament Our Lord is present with the same Body which He had

on earth, and which is now glorified in heaven, and that it is present *supernaturally*, that is, without the natural qualities of size and shape, and that it is incapable of any division, and therefore that wherever the Body is, there also is the Blood, with the Soul and Divinity of Our Lord, and in the same manner of the Precious Blood, so that under either form Our Lord is received whole and entire. The change made in consecration is called "Transubstantiation," or change of substance, because the *substance* of bread is succeeded by and converted into the substance of Our Lord's Body and Blood, the external properties or "accidents" only remaining.

"I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful. Likewise that the Saints reigning together with Christ are to be honoured and invocated, and that they offer prayers to God for us, and that their relics are to be had in veneration."

In these passages are asserted the lawfulness and reasonableness of prayers for the dead, and the duty of honouring and invocating the saints. It does not, however, necessarily follow that all Catholics are individually bound to *practise* these devotions. Every Catholic is bound to believe and profess that such prayers are both lawful and beneficial, but is left at

liberty to use them or not at his own discretion, although it would be almost or quite impossible for any one to be a good Catholic without following in some degree or other the usage of the Church in these matters.

"I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of other Saints, ought to be had and retained, and that due honour and veneration is to be given to them."

The remark made on the last paragraph applies to this also. We are not compelled to make use of holy images, &c., but are bound to admit the *principle* of using them.

"I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people."

See the account of Indulgences already given (p. 230).

"I acknowledge the Holy, Catholic, Apostolic, Roman Church, for the Mother and Mistress of all Churches, and I promise true obedience to the Bishop of Rome, successor of S. Peter, Prince of the Apostles, and Vicar of Jesus Christ."

This acknowledgment of the Pope as the Vicar of Christ, as supreme in all matters of faith and morals, is the key-stone of the whole faith. The teaching authority left by Our Lord to the Holy See is the one channel by which the knowledge of all God's revelation is to come to us, and His supreme authority is the one bond which unites all Catholics into one body, by which they become "One body and one spirit." It is impossible, therefore, to attach too much importance to the solemn acknowledgment of this authority and promise of obedience to it contained in this clause.

"I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the Sacred Canons and General Councils, and particularly by the Holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized."

In speaking of faith, I pointed out that there can be no *parts* in faith. To believe at all, it is necessary to believe *everything* proposed to be believed; so that if a person were to reject any one point taught, as matter of faith, by the Church, he would have no faith at all. I also explained that many of these things might be believed with *implicit* faith; that is, that it is not the duty of everyone to examine into, and learn

all the things the Church has defined, but that it is sufficient if he is ready to accept them on the general principle of obedience to an authority appointed by God.

It is this sort of implicit faith in the teaching of the Church which is required in the paragraph which we are considering, which does not at all imply that you have made yourself familiar with the "Sacred Canons and General Councils" spoken of.

You undertake also to "condemn, reject, and anathematize" all that the Church condemns, &c.

I explained that we are allowed to have as much charity as possible towards *individuals*, but not towards *systems, errors*, or false doctrine in any shape. However much we may sympathise with those who may innocently be involved in them, we have no right to sympathise with the errors themselves, but must condemn them root and branch; because every error, however small, is a violation of the truth taught by Christ, and an opposition to that system of faith which He has established, and cannot, therefore, be reprobated too vehemently.

"I, N. N., do at this present freely profess and sincerely hold this true Catholic Faith, without which no one can be saved."

In this clause you have put before you the doctrine that, without the "true Catholic Faith no one can be saved;" or, in other words the maxim, "Out of the Church,

no salvation." This requires a few words of explanation. The Pope, in the Syllabus of Condemned Propositions, condemns the proposition that, "Good hope may be entertained of the eternal salvation of all those who are *not at all* in the true Church of Christ." (Prop. 16.) This, however, does not mean that no one who is not actually and externally a member of the Catholic Communion can be saved, but applies only to those who in *no* sense belong to the Church. Now you must understand that many of those who are out of the Church externally, without any fault of their own, *may*, in a sense, belong to the Church. It is sometimes said that, although they do not belong to the *body* of the Church, they are united to the *soul* of the Church. It is quite possible, therefore, for those who are in "invincible ignorance" about the Church, to be saved. By "invincible ignorance" we mean the state of those to whom the claims of the Catholic Church have never been adequately proposed, or, which comes to the same thing, who have been prevented by prejudice, or some other obstacle which they cannot overcome, from seeing these claims in the proper light.

We cannot undertake to judge of the state of individuals, but this much is certain, that those who have sincerely tried to find out and do God's will, and followed the light as far as it was given to them, are *not* condemned as *in all respects* out of the Church, even if they have not been externally in its communion. In the same way, you read of the condemnation of heretics and schismatics, but you must remember that

the anathemas pronounced against them apply only to such as are *obstinately* and *perversely*—or, as we say, *formally*—heretics, and *not* to those who are in fact involved in heresy or schism, but are so only through circumstances—as of birth, education, &c.—over which they have no control, and are in good faith. These latter are called *material* heretics.

You must not allow these considerations, comforting as they are, to make you think at all the less of the importance of being externally in the fold of Christ. Even when it is *not* a great sin to be out of the Church, it is certainly the greatest possible misfortune. Our Lord has established His fold, and made there every provision for the care of His sheep. "He shall go in and shall go out, and shall find pasture;" "they shall hear my voice." (S. John x.) It is clearly the greatest of all blessings to enjoy this special care of the Good Shepherd, and to have the use of all those means of light and grace which He has appointed, even if we believe that in some, and perhaps many cases, His superabundant and unexpected mercies may conduct others to heaven without them.

"And I promise most constantly to retain and confess the same entire and unviolated, with God's assistance, to the end of my life."

This conclusion ought to remind you of the two duties of faith—inwardly believing and outwardly professing. That you undertake, and are bound, not

only inwardly to believe the faith, but also never, for any consideration on earth, by word or deed, outwardly to deny or betray this faith, and moreover, on certain occasions, to *profess* it at whatever cost, whenever, as the Catechism tells us, "God's honour or our own, or our neighbour's good requires it. "For with the heart we believe unto justice; but with the mouth, confession is made unto salvation." (Rom. x. 10.)

We are also reminded of the double character of faith. It is a gift of God, freely bestowed on us by Him, and at the same time a virtue which depends on our free will, with the assistance of God's grace.

We *can* therefore, with God's help, preserve this faith "entire and unviolated" to the end of our lives if only we take care to use the means of grace which God has put at our disposal, so that if, by our fault and terrible misfortune, we ever lose it, we shall have a fearful account to give of it to God.

APPENDIX II.

ON INFALLIBILITY.

THE Infallibility of the Pope is one of the great questions of our times. The Vatican Council recently assembled solemnly decreed it in the following words:—"We teach and define that it is a dogma divinely revealed: That the Roman Pontiff, when he speaks *ex cathedrâ*—that is, when, in the discharge of his office of Pastor and Teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals, to be held by the Universal Church—is, by the Divine assistance promised to him in Blessed Peter, possessed of that Infallibility with which the Divine Redeemer willed that the Church should be endowed in defining doctrine regarding faith or morals; and that, therefore, such definitions of the Roman Pontiffs are of themselves, and not from the consent of the Church, irreformable."

This definition has raised a great storm in the minds of men. Those out of the Church seem quite incapable of understanding it, and even many good Catholics were more or less disturbed by it. All sorts of objections

are made to it, and many difficulties anticipated. It will, we are told, alter all the political relations of the Holy See with the civil power; it will practically render the Episcopate useless, and finally it will put a very great additional difficulty in the way of those who are disposed to enter the Church. The subject, therefore, seems to need some explanation.

In the question of Infallibility there are two things to consider.

1. The existence of an Infallible Authority on earth.

2. The appointed organ of this Infallibility—the Pope.

I. The existence of an Infallible Authority on earth follows from admitting that there is any authority permanently commissioned by God to teach in His Name; and this again seems necessarily to follow from admitting a "Revelation."

By "Revelation" we mean that God has imparted to men certain truths which they could not possibly know by their own unassisted reason, and that He requires men to believe them on His authority.

Such a Revelation having been given, there must be some way in which these truths may be known with *certainty*. To say that God has merely given to men certain forms of words, which admit of a dozen different and contradictory interpretations, and has left no authority on earth to say which is the one intended, is equivalent to denying Revelation altogether. A law which admitted of a number of inconsistent explanations would be no law if there were not a court

of justice to say which was the true explanation; and in the same way a Revelation capable of many meanings is no Revelation. Now it must be allowed on all sides that the Holy Scriptures *do* admit of opposite interpretations on a great number of questions. There are many subjects on which texts may be produced with apparently exactly opposite meanings; and in all these cases it is clear that one or other of the texts must be used figuratively or generally, or with some other than the literal and obvious meaning, and must be so explained as to be consistent with the doctrine contained in the other. If there is an authority to say which is the right sense to be drawn from these passages, then all is simple enough; but without such an authority, it cannot be denied that in such cases Holy Scripture *admits* of contradictory interpretations, and consequently on such questions ceases to be a real Revelation.

I suppose there is scarcely any important point on which the Holy Scriptures, taken by themselves, do not *allow* of contradictory opinions, and on which clever men have not in fact taken opposite sides; they cannot, therefore, be called a Revelation, unless there exists some living authority to teach men what is their real meaning. This is true of tradition, of the writings of the Fathers, and of every possible channel of Revelation which is not living. There must be some authority on earth commissioned by God to decide what the Revelation really means, or there can be no true Revelation given.

Such an authority *must* be Infallible. Its Infallibility is contained in its very commission. We cannot for a moment conceive that God has appointed some one to teach us what His Revelation is, and commanded us to listen and believe, whilst at the same time He allows this guide to lead us astray. God, who is the very truth, could not command us to believe a false teaching.

An authority, therefore, from the very fact of being commissioned by God to teach men, becomes Infallible. When Our Lord said to His apostles, "Go and teach all nations;" "I am with you all days to the end of the world;" "He who heareth you, heareth me, and he who despiseth you, despiseth me," He thereby made them, and those who succeeded to their authority, Infallible, even without the express promise which He made that "the gates of hell shall not prevail against" His Church.

Moreover, the idea of Revelation implies the virtue of faith. Faith is an obedience and submission of the understanding to the teaching of God. For the exercise of this virtue, there must be some authority speaking in the name of God. It can be no virtue, no obedience, to believe whatever seems to us most likely; and, therefore, from the very notion of faith in Revelation we deduce that there must be an Infallible authority on earth appointed by God.

Once more, then, I say, if we admit a real Revelation given by God to His creatures, we must admit the existence of some teacher appointed by God; and

by admitting a teacher appointed by God, we in fact imply an Infallible authority on earth.

Those who fight against the existence of an Infallible teacher are, therefore, really, though perhaps unconsciously, opposing the very idea of revealed religion. Such a denial is, therefore, a more dangerous error than any mistake as to which *is* the teacher appointed by God.

2. I cannot here enter into the claims of the Catholic Church to be this appointed teacher. I will only say —(1.) It is the only teacher on earth which really *claims*, in theory and in practice, to have this gift of Infallibility. It is this very claim which is the cause of a great part of the hostility against the Church. (2.) The Catholic Church is the only society on earth the existence of which cannot be explained by known and obvious natural laws.

Take the Church of England, the Greek Church, the Mahometans, or any other body you please, and ascertain the circumstances under which they came into existence, and their whole career, and all their peculiarities are pretty nearly what might have been anticipated. With the Catholic Church it is not so. In her character, her peculiarities, and her history, she is, by the admission even of her enemies, entirely different from anything else on earth, and can only be compared to the "stone cut out of the mountain without hands" of the prophet.

(3.) She alone can pretend to show those marks, which, undeniably, have always been considered marks of the Church of God. "One Holy, Catholic, and Apostolic Church."

II. I now come to speak of the organ of this Infallibility; that is, about the Personal Infallibility of the Pope.

It appears to me that the objections made to the Infallibility of the Pope are really objections against any sort or kind of Infallible teaching. It is no doubt a hard thing to believe that any present visible authority has a Divine commission to speak, and must be listened to with submission. It is difficult for many who, in theory, believe in a teaching authority on earth, to realise it when it comes visibly before them; they would therefore, if possible, remove the seat of this Infallibility a little farther away. For this reason, they object to the Infallibility of the Pope.

It is clear, however, that this difficulty is inherent in the very notion of Revelation, and that it is not really got rid of by distance of time and place.

For example; those who believe in Christianity at all, believe that the writers of Holy Scripture were commissioned to write infallibly. It is really quite as difficult to believe that God gave power to a number of men to write an infallibly true book, as to believe that God has commissioned a line of bishops to watch over His truth, and, by His providence, prevented them from falling into any error. The only difference is that, with regard to the former, the wonder is removed many centuries back, and, moreover, that men are accustomed to the thought of it; whilst the latter is present, and to them strange.

Let us, however, consider the actual meaning of the

Papal Infallibility. It does not mean that the Pope is "impeccable," that is, that he cannot do wrong. It does not mean that his private opinions, his conversations, sermons, or writings are necessarily free from error. It does not even mean that (in particular judgments which are not intended as decisions for the Universal Church) he may not make mistakes in his character of Head of the Church; that is, as supreme judge and ruler in the Church. What it means is this: whenever he is called upon to act as teacher of the whole Church; that is, when it becomes necessary to decide what is the Revelation given by God to His Church on any particular point, or what is the doctrine of the Church concerning faith or morals, then the Pope, by God's providence, is guaranteed against deciding erroneously; so that all his decisions in such cases are "irreformable."

On this subject I have to say—

1. It is clear that some such Infallibility must exist somewhere in the Church, if there is to be any infallible teaching at all. Can any one point out where it is to be found if not in the person of the Pope?

Every other plan of infallible teaching that can be suggested is either—

1. Nugatory and inoperative;
2. Unheard of in the history of the Church; or,
3. A great deal more difficult to believe than the Infallibility of the Pope.

Probably every other plan will combine all these disadvantages.

1. People sometimes suggest that Infallibility resides in the whole Church; that is, not in the bishops only, but in the whole body of the faithful, clergy and laity. This sounds very well, but what does it mean? It means that you have an infallible authority so long as all the Church is agreed, but that this authoritative teaching ceases the moment there is any important difference of opinion. This would be like a court of justice with full power as long as the plaintiff and defendant agreed, or a judge whose authority ceased when disputes arose. It is impossible for such an authority to act when men are seriously divided. Such a tribunal, for instance, at the time of the Arian heresy, or at the Reformation, would obviously have been useless; no one could possibly tell what its teaching was. This view of Infallibility must therefore be put on one side as simply meaning nothing.

2. Again it is suggested that Infallibility resides in a General Council.

You must consider that in the nature of things General Councils can very seldom be called together. Between the Council of Trent and the recent Vatican Council there has been an interval of three hundred years. According to this theory, therefore, the Church's infallibility would generally be in abeyance. It could never be exercised until the favour of kings, and the force of circumstances, admitted of a council assembling, so that, for practical purposes, her teaching power would be destroyed. Our Lord says: "I am with you *all* days," not for one year out of every century.

Secondly: A Council never has been or can be *general* in the sense of being an assembly of *all* the bishops of the Church.

Who is to say what proportion of bishops is requisite to make a Council *general?* Who is to say what other conditions are necessary to make an assemblage of bishops a General Council? You hear objections made even to the Vatican Council. People talk, most preposterously, as it appears to me, about the Council not being free, and those who do not like the Papal Infallibility, are already beginning to find excuses for not receiving its decrees. Is it *possible* for any Council to be *more* free, or to have all the conditions which all parties think necessary? I think not; certainly most of the General Councils in the History of the Church were liable to some objection or other, generally to much more serious difficulties than *can* be brought against that of the Vatican.

Thirdly: Supposing the Council to be admitted by everybody to be General, and to have all the requisites for authority, what majority of voices is necessary for a decision? Is it not strange that after 1800 years there is no law or tradition in the Church on this subject?

Must the Council be unanimous? If so, as I before said, the authority to decide becomes an absurdity. What is the use of an authority to decide things on which all parties are agreed, and which do not want deciding? If the decision of a majority is enough, must it be a majority of one, or of ten, or of two thirds?

Would it be possible to fix on any definite majority which would be conclusive? Would it not, for instance, be very much harder to believe that a thing was an infallible truth because 150 bishops decided that it was so, against 120 who thought the contrary (leaving, as you must do, the personal qualifications of the bishops out of the question, and simply counting heads), than to believe it on the authority of the Pope?

Besides, there is not to be found in all history any practical rule whatever about a majority.

I have been speaking, as you will see, of a General Council as an authority distinct from the Pope. If every General Council presupposes, and rests upon his infallible authority; if its decrees have no authority without his confirmation, and are at once accepted by the Church when published by him, it is not necessary to know very accurately what are the rules according to which councils assemble and vote, but the moment they are considered as independent and supreme authorities, capable of over-ruling and reforming the decrees of the Pope, then it becomes necessary to know the exact conditions on which they can act infallibly, if they are to be of any real use. It is exactly here that they fail. No way can be pointed out in which they can act certainly and infallibly, except through the Pope.

If you want any decision, then you must come back to the authority of the Pope. A Council is a valid one if he accepts it; a decree is an infallible one if he confirms it. This is the only rule to be found in antiquity;

this is the only way in which any decision is practically possible.

If this rule be not adopted, then the whole idea of a *real* teaching and deciding power on earth falls to the ground, and with it all real belief in Revelation.

But if you can believe that the Pope's decision gives its defining and infallible power to the decrees of a Council, what is the difficulty in believing that his decision has the same force under other circumstances, when the needs of the Church are pressing, and councils cannot be called?

I do not think that any plan or scheme of infallibility in the Catholic Church can be suggested, except that of the Pope's Infallibility, which cannot be shown to be practically impossible and inoperative, as well as opposed to all history.

II. You sometimes hear the Definition of the Pope's Infallibility spoken of as a *change* in the system of the Church.

To me it appears impossible to consider the action of the Holy See in history, without seeing that this definition simply settles in terms what always has been the belief of the Church.

The Holy See has never under any circumstances admitted that its authority to teach depended upon the consent of any one on earth, bishops, clergy, or laity, united or scattered, but has always claimed to teach with direct and final power from God.

The Popes have never allowed any appeal from their teaching. They have decided hundreds of points of

doctrine, and never yet allowed anyone to wait to see how the Church would accept their decisions. Any one attempting to appeal to a future General Council, has been most unhesitatingly excommunicated and anathematized.

The Church has submitted to all this without one word of remonstrance. If the Popes had not thoroughly believed in their Infallible Authority, would not this have been the height of tyranny? If the Church, too, had not thoroughly believed in it, would it not have been extreme cowardice and unfaithfulness to have submitted to it? From this I conclude that the whole Church *did*, in fact, believe it from the beginning.

Let us imagine, by an impossible supposition, that the Vatican Council had decreed the contrary, and said that the teaching of the Pope was *not* infallible, and therefore that the faithful were *not* bound to believe his decrees. Is it not clear that in such a case the whole system of the Church must be remodelled, and theology re-written?

The Church would then have to look out for a new form of teaching which the world has not yet heard of.

To decide the contrary of the Pope's Infallibility would, I say, create a revolution in the Church, therefore, I conclude that the definition of the Infallibility is *not* a new doctrine, but simply the affirmation and explanation of what the Church has always believed.

III. The question has now been decided by the voice of the Church in such a way as to leave no possible doubt.

You occasionally meet people who do not appear sufficiently to understand this. Their argument seems to be this: "The Council was not as free and unbiassed as it ought to have been. Sufficient discussion was not allowed, and many of the bishops were induced to vote by fear of the authority of the Holy See, or by the desire of gaining its favour, therefore its decision cannot be considered as conclusive."

Now to this I answer: According to all principles of theology and common sense, all that is required for a free act is freedom from external compulsion—that is, from physical violence and bodily terror. If it were once allowable to speculate on the interior motives on which men act, and to refuse obedience on such motives as above suggested, no legislative act or act of authority could ever be binding. If it had ever been alleged, or could be alleged that the bishops had been in fear of their lives, or had been threatened with prison or starvation, then the question of liberty, &c., *might* arise: but as it is, *supposing, for the sake of argument, that the influences above spoken of had been brought to bear,* it would not in the least touch the validity of their acts. If they had authority from God to decide, and did in fact decide, in perfect freedom from all external compulsion, it is no excuse for disobedience to speculate on the motives which induced them to do so.

Secondly: Until the Definition of the Pope's personal Infallibility two opinions, and only two, were *tolerated* in the Church.

The first, that of the Ultramontane party, which

maintained the Pope's Infallibility, as now decided; the second, the Gallican opinion, that the Pope's decrees were infallible if accepted, or rather, not *rejected*, by the majority of the bishops. Now putting aside the question of the decree of the Council *as such*, we have here the decree of the Pope, accepted and supported, notoriously, by a large majority of bishops, whilst not one bishop throughout the whole Catholic Church has ventured to reject it. You see then that according to every opinion, *ever* tolerated in the Church, Ultramontane or Gallican, this decree must be received as an Article of Faith, and therefore that any one who refuses to accept it as such, is just as much cut off from the Church as if he rejected the doctrine of the Blessed Trinity, or the Holy Eucharist.

IV. I have only now to notice one or two objections.

1. It is said that there are historical difficulties arising from the conduct and decrees of some of the Popes. It is quite true there are difficulties, just as there are about some of the Councils, and, for that matter, about the Holy Scriptures, and everything else in history.

The wonder is not that there are so many difficulties, but that there are so few.

We know how difficult it is to get at the rights of a story, even at the present day, from the ignorance and prejudice of writers, not to speak of downright lies and forgeries. Is it wonderful that many of the histories of the early and middle ages, which come to us very

obscurely, and have been handed down to us, often by ignorant and prejudiced, and perhaps dishonest writers, should present difficulties which we cannot explain, particularly when we consider the enormous number of transactions in which the Popes have been engaged?

One would *expect* that there would be *many* insoluble difficulties, whereas in fact there are some half dozen stock objections, all admitting of tolerably satisfactory answers. When these questions are carefully and impartially examined, the difficulty generally disappears, or some pretty obvious way of solution presents itself. There would be nothing surprising, however, if in some cases it were impossible to tell how to account for the stories given in history.

2. People say that the functions, use, and office of bishops are at an end if the Pope can decide infallibly without consulting them.

The Pope is infallible just because he is the *head* of the Church: without the body, the head would be nothing, and if ever the head could be separated from the body, his infallibility, and his office too, would come to an end. The bishops are an integral and most important part of the organization of that body established by Christ, and as such must ever remain essentially necessary. The head can no more do without the body, than the body can without the head. Moreover, the Pope's Infallibility has to be exercised through human means—that is, human means have to be used for arriving at conclusions, and carrying out decrees. The advice of the bishops, and their testi-

mony to the traditions of their churches, are the human means through which Infallibility acts, and their co-operation is the appointed channel for disseminating the infallible teaching through the Church, and keeping up that union between the head and the members which is its life.

NOTE.—Speaking of the use of General Councils, S. Alphonsus says:—"Sometimes the Sovereign Pontiff convokes councils, in order that they may be more enlightened by the Holy Ghost by means of the discussions carried on in the Council in some doubt in matter of faith; for, as Cardinal Du Perron says, the Infallibility of the Pope does not consist in his always receiving at once from the Holy Ghost the necessary light to decide questions of faith, but in his deciding without error in matters in which he feels himself sufficiently enlightened by God, while he sends other questions, on which he does not feel himself sufficiently enlightened, to be decided by the Council, *in order that afterwards he may pronounce his own judgment.*"—Defence of the Power of the Pope against Tebronius. Ch. vii.

[This passage explains very well what sort of Divine guidance is implied in the Papal Infallibility.]

APPENDIX III.

ON THE RITUALISTS.

In my course of Instructions I have carefully avoided controversy. My object throughout has been to give a simple explanation of all the things likely to be unintelligible to Protestants, and so to remove difficulties from the path of those who by God's grace are called to enter His Church. It seems desirable, however, to add a few words on the position and principles of that party in the Church of England which appears to be moving in the direction of the Catholic Church.

There is, as we all know, a large and increasing party of Anglicans who make it their aim to come as near as possible to Rome, both in the principles of their teaching and in externals. These, for want of a better name, are commonly called Ritualists. The Ritualists are supposed to agree with us on many points. They teach that there is a visible Church on earth, with authority given to it directly by God; that this Church ought not to be a mere creature and slave of the state, or confined to one country,

but that it ought to be Catholic and Apostolic; that is, in communion with the Church throughout the world, and deriving its powers by succession from the apostles. They also maintain the principle of authority against private judgment; that is, they say that men were not intended to discover the truths of faith by following their own judgment, but were to receive them from an authority appointed by God. Besides these two great points of agreement, they have the Catholic idea of worship, and of the use of external things in the service of God. Now comes the question, what are we to say of this Ritualistic party, and how are we to act towards them? In the first place, there is a great deal to be said in their favour. Whatever may be thought of their logical position, it is very hard not to give the majority of them credit for sincerity in their conviction. We see amongst them examples of zeal and activity, as well as of personal goodness and self-denial, which we cannot but admire, and wish to imitate ourselves. Moreover, as far as we can see, they may ultimately do great good by preparing the minds of many for admission to the Catholic Church. They have spread abroad a belief in many of the doctrines of the true faith. They have, for instance, inculcated a far deeper and truer idea of *worship* than was common amongst Protestants of old times; they have, to a certain extent, convinced many of the Real Presence of Our Lord in the Holy Eucharist, of the use of the Sacraments, and have prepared them to accept without difficulty a great many Catholic

practices. They have also taught their flocks, in a certain way, to look to authority in religion, and so have prepared them to submit to that true authority established by Christ.

People sometimes ask, If you think they are coming so near to the true faith, why do you attack their position? If they are serving the cause of the Church, and are, perhaps, instruments in the hands of God for bringing multitudes into it, ought you not rather to make common cause with them?

The answer is very simple. There is no such thing as *approximation* to the Church. Any resemblance of doctrine or practice is a mere delusion, unless it is founded on the true principle; and if it *is* so founded, it *must* bring people into the Communion of the Roman Church. It would, therefore, simply be dishonest to let men suppose that any external practices, or imitations of the devotions and ceremonies, or even the teaching of the Catholic Church, bring them in *any* degree nearer to her. The most advanced Ritualists are really in exactly the same spiritual position as the "lowest" school of Evangelicals or Dissenters, and it is our duty to say so. By this I mean that their salvation depends on one question—Is it their own fault that they are out of the Communion of the Church or not? It is clear that every man is bound in the strictest manner to be a member of Christ's Visible Church on earth, and that no one can be excused except on the plea that he did not know which *was* the Church of Christ. If any one, therefore, whether

Ritualist or Evangelical, has received light which *ought* to have led him into the fold, and has not followed it, he will have to answer for it to Almighty God, without any consideration of how near he came to it. Again; it is not for us to speculate on what is for the future advantage of religion. It is our duty to call upon all men to enter into God's Church, and to insist, in season and out of season, on the obligation of being externally united to the Communion of the Faithful. Our duty is with individual souls, and we are bound, by all means of argument and persuasion, to bring them into the fold, and we must leave to God's providence results on a large scale.

Any good qualities we may see amongst the Ritualists must not blind our eyes to the fundamental errors on which their theory is founded. All errors of principle must in their own nature develop, and, unless attacked and exposed, will do more harm than any zeal and personal goodness can atone for.

These errors are chiefly about the nature of the Church; the nature of religious authority, and the nature of worship.

On all these points they have been forced, by the necessity of their position, into most erroneous views, as I shall endeavour to show you.

I. They talk a great deal about the Church and her authority, but it is clear that they entirely fail to get hold of the *true* idea of the Church.

1. They have the notion that they can belong to the Church, and be in communion with her, although *she*

protests against *them*, and *they* disregard *her* authority. They do not *pretend* that the Church of England, to which they externally belong, is, by itself, the one Church of Christ; but they imagine that they are, in some way or other, united with the Church throughout the world, from which they are *visibly* separated.

Now the fundamental idea of the Church is, that it is a *fold*, under certain visible shepherds appointed by Christ; that it is a *kingdom* on earth; that it is a city set on a hill, manifest to all men; that it is a net cast into the sea, "enclosing a great multitude of fishes." If this great truth of the visible unity of the Church were lost, the words Church and Church Authority would simply become without meaning. Catholics feel it necessary, therefore, to protest against the fatal error contained in their claim to being members of the Catholic Church; an error which cannot fail, in the long run, to destroy the whole idea of a Church.

2. Again; we have the same erroneous principle, in a more elaborate form, in the theory of "branch Churches;" that is, that there are certain great divisions, the Roman, the Greek, and the Anglican, which are *branches* of the Universal Church.

Now this very name of "branch" churches seems to me to settle the whole question. The idea of branches implies union with one stem. Every branch—even the smallest—must, in the nature of things, have communication with the stem, and through it with the root, and the moment this communication is in-

terrupted, it becomes a *dead* branch; that is, ceases to be a part of a living tree. In every living branch the sap is constantly circulating, and it is in virtue of this circulation that it lives. So it is in what are *really* the branches of the Roman Church; that is, the parts of the Church in distant lands. However far distant from its Head the Church in any country may be, there is always a constant communion with the Holy See. Its bishop receives his faith and his jurisdiction from this central source of authority, and in return pays his homage and obedience to it, whilst it is in virtue of this obedience that he in his turn claims the obedience of the faithful.

Suppose this union broken; then at once that part ceases to be really a branch of the Church of Christ. By teaching this theory of branches—that there can be branches of the Church of Christ, with no intercommunion, with no visible connection—the Ritualists are really, though perhaps not intentionally, destroying the very notion of the Church of Christ as a living body.

3. As a necessary result of this theory of branches, the Ritualists must teach that the authority of the Church is in abeyance. If there are three or more ruling authorities, teaching and commanding contradictory things, it is manifest that they cannot *all* be teaching and commanding with the authority of Christ. Therefore, the authority of the Church to teach and command must be suspended so long as the branches remain in this condition.

And in fact the Ritualists *do* say that the Catholic Church in its present state is unable to define infallibly any controversy; or, in other words, is unable to teach with certainty some parts of Christ's Revelations. They speak of an *undivided* Church as being alone gifted with Infallibility, whilst they declare the Catholic Church of the present day to be divided. The Church, therefore, before the Greek Emperors divided it, could teach infallibly; and if, in some future age, the Powers of the world should allow the Church to re-unite, it could again put an end to doubt. But, at present, they say, whilst the Greek Church is divided from the Latin or Roman Church, and the Anglican and American branches from both, no really universal council can be assembled, and therefore no doubt can be authoritatively solved or controversy ended.

Now, first, the very essence of the Church is to be a teaching body; and if it ceases to have power to teach, it ceases to live.

Its office in all ages is to be "witness" to Christ. "You shall be witnesses to Me in all Judea and Samaria, and to the uttermost parts of the earth." If it ceases to teach the truth, it ceases to be witness to Christ. Again; Our Lord says, "Go and teach all nations; behold, I am with you *all days* to the end of the world." Not at intervals, but *all days*, at *all* times to the end. To say that she has no longer the power to teach, is equivalent to saying that Our Lord is no longer with her.

This idea, therefore, of the Church having for some

centuries lost the power of teaching with the authority of God, is destructive of the very notion of a Church. Consider, also, the extraordinary anomaly contained in this idea. The Church is appointed by Christ as the teacher of men, but can only teach so long as men are substantially agreed. Whenever a question arises of such magnitude as to make a serious division amongst men, then, according to this view, the teaching power, by the constitution of Christ, falls into abeyance. For example, supposing all the branches were to-day re-united into one visible body, this visible body would have authority to teach men, but this authority would only continue till some new Luther or Henry VIII. arose, with sufficient influence to lead after him a considerable number of bishops to set it at defiance, and then the authority would cease to exist! Can any one really give his mind to this consideration, and believe that Our Lord constituted His Church in such a fashion as this?

If we want to know what the Church really is, we have only to consider for what end she was established by Christ. Manifestly it was, as I have said, that she might be witness to Him to the end of the world; that is, that from her men might learn the fact of His coming, who He was, and what He came to teach. For this purpose was the Church established, and her organisation *must* be such as to enable her to accomplish it, and any view of the Church which is inconsistent with it *must* be a false one.

The Ritualists are in this difficulty: that any theory

of Church authority which is consistent with their position, is *in*consistent with the belief in that commission to teach in all ages which is the very essence of the true idea of the Church of Christ.

This is shown very clearly in their habit of appealing either backwards to the ancient Fathers, or forwards to a future Council.

Deference to the authority of the Fathers is one of the characteristics of the Ritualist.

We much admire the respect which they show to the Early Church, but we cannot fail to see in it a proof of the imperfect idea of Church authority, of which I have been speaking.

The constant reference they make to the Fathers is nothing else than an appeal from the Church of the present day to that of past centuries.

When, for instance, they cite S. Augustine, it is not that they want his private judgment, but they wish to learn from him what was the teaching of the Church in his day; that is, they appeal from the Church of their own time to that of the fifth century. Now this idea of appealing from the living, actual Church, either to the past or the future, is destructive of the very principle of Church authority. If the Church had authority from God then, it has authority now; and if there is no authority existing now, it is impossible to show that any authority ever was established. The Catholic Church, therefore, strenuously rejects every appeal to the Church of other times, whether it be to the early ages, or come in the shape of an appeal to a

future General Council, as destructive of the very idea of the Church.

I must here answer the objection that the Catholic Church herself constantly appeals to the authority of the Fathers. She does so in two ways. Individual theologians refer to them in their writings, and the Church herself in her doctrinal decisions. This is not done, however, with any idea of appealing from the existing Church, but to show what has been, and what is the tradition of the Church on those points which authority has left unsettled. When any question has to be decided, the Church refers diligently to all sources of information as to what has been the teaching of past ages on the subject; not from any doubt of her supreme authority, but because it is clearly the duty of those who have to decide to employ all diligence, and use all human means, although, in the end, they must rely, not upon their own wisdom, but on the special assistance which Almighty God has promised them.

The first and most important error of the Ritualists, then, is their imperfect and false notion of the Constitution of the Church and her authority. As a sound belief in the Church is the foundation of all teaching, we cannot too strongly reprobate any error on this point.

II. Another thing in which it is popularly thought that Ritualists agree with Catholics against Protestants, is in preferring authority to individual judgment. Now it is true that they talk a great deal about the

authority of the Church, and strongly inculcate obedience, but, in reality, their theory is simply the last form of private judgment.

In those things which admit of doubt there can be only two ways of coming to a decision—obedience to authority, and private judgment.

By obedience to authority, we mean obedience to a *living authority*, that is, to an authority at hand, and ready to decide, so that we cannot mistake its decisions. If it is a written authority, the author of which cannot be got at to explain the meaning of his words, then it ceases to be *authority*, and, where it *admits* of doubt, requires private judgment.

For instance: in legal matters we go by authority, and not by private judgment, because there is always some court accessible to tell us what the wording of the law actually means in a given case. If no such courts existed, the law would simply become a matter of private judgment.

Secondly: It must be obedience to an authority, because we *believe* it to be established by some one who has a *right* to establish it. If you obey an authority because you have chosen it for yourself, you are simply going by private judgment in a disguised form.

Examine the position of the Ritualists, and you find the principle of private judgment in a most marked manner.

Their clergy. They teach the authority of the Church, and that men are not to go by private judgment, but to listen to their doctrine. But, let us ask,

what authority do they themselves obey? They do not go by any living authority whatever; they deny the authority of the Crown as a teacher, and, indeed, the Crown does not pretend to teach. The courts of law which represent the Crown do not *profess* to decide the exact doctrine which has to be held in any sense; certainly not in the sense of the Ritualists. They do not follow the teaching of their bishops except in so far as they happen to agree with it, and in short they do not acknowledge any authority on earth as being appointed to teach *them*, and to which they consider themselves bound to submit. What then is the source of their teaching? Their own private interpretation of the Prayer-book, or the Fathers, or else they follow the teaching of some other man, whom they select, *not* because they think that he is either personally or officially appointed specially by God to be their teacher, but because they approve of his teaching. What is this but the most complete private judgment, and yet they preach the authority of the Church!

But now what is the position of the laity? They indeed appear to cling very close to authority, and submit very implicitly to the guidance of their teachers. But after all, they too are going simply by private judgment, just as much as the others. If they believed that all clergymen, as such, were directly appointed by God, and that the laity were bound to submit to the teaching of each of them; or again, if they believed that the clergyman of each *parish* was in the same way appointed by God as a guide in faith to those in his

parish, then, in however misguided a way, they would *really* be acting upon the principle of Church authority. But no one does so, and, indeed, no one could *possibly* do so. It is so very notorious that clergymen take all conceivable views of faith, that no one, who has any knowledge of facts, can possibly maintain that they are all appointed with special authority to decide what is God's truth, and, therefore, that they *all* are to be followed. Again, it is impossible to look upon the particular clergyman of your parish as the authority appointed by God, because it is notorious that, with such a view, a change of residence would very often, if not generally, imply a change of faith. It comes to this, then, that you first select a clergyman because you approve of his views, and then implicitly follow his teaching, not because you believe him specially appointed by God as your guide, but because you *have* chosen him, and as long as you continue to approve of his doctrine. What is this but private judgment? It is a little disguised, indeed, but it is just as much private judgment as that exercised by any other class of Protestants.

What I have been saying about faith, applies to obedience. Many of the Ritualist clergy make very strong claims to the spiritual obedience of their flocks, and we see a great deal that looks like religious obedience. The essence of religious obedience is that it should be obedience given to some one because you believe him to have a right, either personal or official, given by Almighty God. For instance, if you believe

any one to be inspired, and sent as a prophet by God, then your obedience to him would be real religious obedience; or again, if you believed that a claim to obedience was annexed by God to a certain position, this would be religious obedience. If, however, you obey your clergyman for no better reason than because you have chosen him, it is *not* religious obedience, but only another manner of doing your own way.

Compare this with the faith and religious obedience of Catholics. Catholics submit their judgment to the authority of the Pope, not because they choose him, but because they believe that a right to their obedience has been given by God to him who sits in the chair of Peter—they submit to the teaching of the particular priest and bishop under whom they may be placed, just so far as they know that he is in communion with this authority and guide immediately appointed by God. This is real submission to authority, and *not* private judgment. It is true that Catholics choose their own confessors, and then pay to them religious obedience in some things, and moreover those who enter into religious orders, choose the rule and the superiors to which they vow obedience, but, in both cases, the authority must be approved by the higher authorities appointed by God in His Church, and can only act in conformity with the rules laid down by them.

III. I now come to another point on which the principles of the Ritualists appear dangerous. They are distinguished for the great importance they attach

to ceremonies, and the care they show in the externals of religion. Now, in one sense, it is quite true to say that you cannot be too diligent or careful in all that belongs to the service of God. We see in the Old Law what great importance Almighty God attached to the observance of even the smallest things which He had ordained. It is a great virtue to be exact even in little things, and to be ready to give the best of all you have for the service of God. But the very root of all this is the principle of obedience: that, in what you do, you should be carrying out what is enjoined on you by lawful authority. The moment externals are simply fancies of our own, they lose that very thing which gives them their importance, and become trifles, and degenerate into superstition, or "vain observance," as Catholics call it.

This seems to be a very great danger in the Ritualist movement. They cannot say that their vestments, processions, and ornaments are enjoined by any authority which they acknowledge as coming from God: on the contrary, as far as it goes, authority in the Church of England is dead against them, and they cannot claim to do them on the authority of the Roman Church, because they are, in all substantials, defying that authority—then it follows that these things are fancies of their own. Does it not seem dangerous to encourage people to make a great point of ceremonies for which they can show no higher authority than their own will?

And now, if I might venture to address a few words

to the Ritualists themselves, I should say: You have, by the grace of God, a true idea of what faith ought to be. You know that it must be an obedience, and that it requires the submission of your understanding to some authority appointed by God to teach you, and you are ready to give up your own opinions and private judgment, and go by the voice of authority, because Our Lord says: "Unless you become as little children, you shall not enter into the kingdom of heaven."

Why do you not take more to heart the question, which *is* this authority appointed by Christ? Remember that unless you have solved this question satisfactorily, or, at any rate, unless you have *tried* earnestly, and without prejudice, to solve it, all your good will and obedience are thrown away.

Is it not true that the leaders of your party, up to the present time, have never ventured to put forward any *intelligible, straightforward* definition of a church in which they attempt to meet the obvious difficulties of their present position?

Is it not true that this position is manifestly inconsistent with the fundamental idea of the Church, viz., that it is instituted by Christ to be "all days to the end of the world," a "witness" to him, a "teacher," and the "pillar and ground of truth"?

Is it not true that the view you would give of the Church is one utterly unlike all that was prophesied of her?

She was to be the "stone cut out of the mountain without hands," which was "to fill the whole earth."

She was to be a "kingdom which should never be destroyed." She was to be "one body and one spirit," "one fold and one shepherd." She was to be a "net cast into the sea," enclosing a multitude of fishes. Everywhere you find prophecies of her *unity—one* society, *one* visible body, *one* government. Can you really think that the loose, vague idea of a church which alone is *possibly* consistent with the position in which you are, corresponds with the manifest intention of Our Lord in establishing His Church on earth, and with those characteristics of His Church which He has foretold?

Again, you feel the beauty of religious obedience, and long after that direction in religious life which humble and devout souls so much require. *Why* do you not try more earnestly to find out *first* who is appointed by God to direct you? If you neglect to do this you may be obedient, but your obedience is given to men, not to God in any way. You are secretly and indirectly doing your own will, not the will of God, because it is you who have *chosen* your guide, not God who has appointed him.

Once more, you have got the right idea of worship, and appreciate that truth that everything within and without may be, and ought to be, consecrated to the service of Him who made both body and soul: that everything costly and beautiful in the world should be employed in His honour; that choice flowers, rich vestments, and carefully arranged ceremonial may reasonably find their place in the worship of that most

magnificent King who has filled heaven and earth with His beauty and riches.

Why can you not sanctify this true spirit of worship by using these things under the sanction of authority, and not by private caprice, or, at most, following the teaching of unauthorized guides?

To conclude may I ask: Is it not true that those who have held your views in the Church of England, and have really tried to bring them into some logical and consistent shape, have found it impossible to do so, and have in consequence, one after another, given up everything in order to enter into that great Communion of the Roman Church, where alone those most true principles which you hold can logically and consistently be maintained?

Consider these points, *not* to find out that your position is a safe one, but to discover what is the Will of God in your regard.

"Many other sheep I have, that are not of this fold; these I must bring, and there shall be one fold, and one shepherd."

THE END

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